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Calvinist Contact

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Christian teacher spends eventful year in China



"Her first impressions were that of strange-looking vehicles."

Photos: Courtesy Joycergina Hosmar

Berta Hosmar and Bert Witvoet

WHITBY, Ont. — Joycergina KleinHorsman will never forget the year she spent in China working for the English Language Institute China (ELIC), a Christian organization which trains and sends people to mainland China to teach English in universities and colleges. It was an experience that drew her close to several of her students and made her appreciate the common comforts of life in Canada.

After arriving in China with her team (she was the only Canadian, the other five were Americans), she toured the city of Beijing and its famous sites: the Great Wall, Tiananmen Square and the Forbidden City. Her first impressions were that of seeing "strange-looking farm vehicles, wooden carts being pulled by animals or people, lots of bicycles, run-down buildings, old model cars and dirty, smelly streets." Going to a public toilet was a new experience for her; it meant squatting over a hole while being watched by other women.

The team travelled to Zhengzhou in the Henan province where they were placed in the College's foreign teachers' housing. "By Western standards the rooms were modestly furnished," says Joycergina, "but the living quarters of Chinese students were far less comfortable, with four students to a room that had concrete floors and walls. We at least had a carpet on concrete floors."

In the winter it was often so cold in the rooms that residents could see their own breath. They would wear four or five layers of clothing to keep warm. One of the teachers made the "amazing" discovery that a few candles heated up the room several degrees.

Joycergina and her colleagues knew that they were not allowed to proselytize in the classroom; yet they were able to share their faith in private conversations. Joycergina was an associate missionary with Christian Reformed World Missions during her year in China. "Sometimes the students would ask about Christianity and our conversation would turn to spiritual matters. A couple of my students even borrowed my New Testament," relates Joycergina.

One time friends and relatives in North America received a newsletter from Joycergina mentioning that "a sister has been added to the family. The seed had been planted a while ago and now she finally blossomed." That was code language, intended to share the

Entire Ontario board and seven national board members quit Christian Heritage Party

Alison de Groot

STONEY CREEK, Ont. — The Christian Heritage Party (CHP) recently suffered a key setback as seven national board members handed in their resignations, which was followed by the resignation of the party's entire Ontario provincial board of directors.

On the national level resignations include: Bill Andres, national party president; Garry Sytsma, national vice-president; Ray Pennings, national secretary; Jan Waenink, national treasurer; Peggy Humby, Ontario president; Gary Nevins, youth president; and Jim Christian, Nova Scotia president.

The resignations were delivered to a national board meeting Aug. 16 and the Ontario board followed with its resignation at a provincial board meeting Aug. 17.

In their combined letter of resignation, Andres, Sytsma, Pennings and Waenink cited a change in the philosophical direction of the party as the reason for their leaving: "We have elevated ourselves to an organization which equates itself with the will of God and condemns other endeavours by Christians as misguided and disobedient."

Other reasons included the national board's response to the financial difficulties of the party, the efforts of some board members to undermine the positions of the resigning members when relating to party members, and "a disregard for proper process by some members of the board as our constitution and rules are twisted."

Changed his mind

"I just finally got fed up. We were regressing instead of progressing," says Andres, who thinks this is a move from which the CHP won't recover.

Andres says he regrets turning down the offer to run for the leadership of the party in 1989, but at the time felt secure under the leadership of Ed Vanwoudenberg, still leader of the CHP.

"At the time," says Andres, "I didn't believe what I was told was already

happening back then. I didn't think it was that bad. But all the things I am resigning for were happening then."

Andres says that if the party goes ahead with its leadership convention planned for November in Ottawa, the national media will turn CHP's internal difficulties into a scandal. "It'll be like the [Jim] Bakker thing in the U.S. and the Christian community will be discredited."

Lack of experience

Vanwoudenberg, party leader, disagrees. He says by November the party will be ready to face the media exposure it was looking for when it booked the convention in the national capital.

Vanwoudenberg also denies that the party has changed its direction since its inception in 1986. Instead, he blames the rift in the party on the fact that as a fledgling party, young or inexperienced members "did not know how to function in party relationships."

He says the party's constitution was misunderstood and misused by board members and that Penning's and Sytsma's "Report on Mutual Strategies," presented to the national board and outlining different options the party could take including joining the Reformed Party, led to the irrecoverable split which caused the resignations.

But Vanwoudenberg insists, despite the loss of these key personnel and several financial difficulties, the party is not winding down.

Although he has not officially announced if he will run for the leadership in November, Vanwoudenberg told C.C. he "would not abandon the party; however, I would also not endorse someone who supported the 'Report on Mutual Strategies.'"

Demands change in leadership

Peggy Humby, Ontario provincial president of the CHP who also resigned, says she regretted having to resign

See RESIGNATIONS -- p. 8.



Joycergina with student Yu Qiong

Thinkbit

It is an iron rule of China's slavishly loyal propaganda apparatus that 'good news' travels swiftly and 'bad news' more slowly.

From a report in the Aug. 23 issue of the *Toronto Star*

Back to School Issue!

In this issue:

- The Christian Labour Association of Canada pleads for genuine reforms p. 6
- Anne Hutten tells a story of sabbath breaking on a sunny Sunday pp. 10, 11
- An Edmonton family struggles with the aftermath of a near-miss Sudden Infant Death experience pp. 12, 13
- A Christian school principal describes the pressures of first-time principalship p. 13
- More articles on Christian education pp. 14, 15

English teacher found sense of hopelessness in China

... continued from page 1.

"It was so exciting to see this girl who had become a good friend of the team come to the Lord," says Joycégina. "She was the first one to become a Christian while we were there. Of course, we had to be careful how we shared this news with our friends back home. If our mail was opened and the wrong person saw this information, we would be in danger of losing our jobs and the new Christian

would be in danger of losing hers as well."

One thing that Joycégina and her friends had to get used to was the fact that the Chinese, young and old, male and female, spit in public while walking or biking, even when they are in public buildings. "Spittoons could be found in public places but were often ignored."

Joycégina found a great deal of hopelessness among

students. There is very little opportunity for change of employment, she says. "I sensed that the students felt oppressed by the communist government."

Joycégina also noticed that people generally do stick to the government rule that couples are allowed to have only one child. Many people use abortion as a form of birth

control, she says. "People living in the countryside often ignore this law and might be fined for every additional child."

Just before Joycégina left for China, she had fallen in love with a young man from Whitby. She has since her return married him and is now known as Joycégina Hosmar. Berta Hosmar, who

interviewed her and who writes for *Calvinist Contact* on occasion, is her mother-in-law. Telephone bills have returned to normal since Joycégina's return, reports Berta Hosmar.

China's foreign language teachers under increased surveillance

Andrew Wark

HONG KONG (NNI) — Foreign language teachers in several Chinese cities have recently come under increased police surveillance following an overseas press report that allegedly reported many of them are using their teaching positions to proselytize Christianity.

According to an American language teacher employed by a university in the central Chinese city of Wuhan, the foreign report claimed that most foreign English-language teachers in China are Christians and are using their influence in the classroom for religious purposes.

The American teacher, who asked to remain anonymous for security reasons, said that the Chinese government claimed the report was "a terrible embarrassment" to them and had ordered members of the Public Security Bureau (PSB) to search the apartments of some American teachers, looking for evidence of proselytizing.

The source claimed the authorities were accusing Christian foreign teachers of bringing Bibles into China illegally, corrupting the mental health of students and forcing people to believe in anti-social ideas.

Are you a Christian?

She further reported that Chinese students attending universities and colleges in Wuhan are being asked outright by the authorities if they are Christians; they are being told they will not receive their degrees if they answer in the affirmative. She said she knew of two Chinese Christian students, who were engaged to

their American teachers, that faced the prospect of being denied both their degrees and their passports.

A representative of the Hong Kong-based foreign language teaching agency, Teachers for China, confirmed the increase in surveillance of foreign teachers. She told NNI that a large group of foreign English instructors in Xian, in northwest China, recently underwent an investigation by college authorities into their "religious activities."

However, in this case, it is believed that the inquiry was prompted by the complaint of another foreign teacher to the college administration about the alleged proselytizing of students. The results of the investigation are still unknown.

The Hong Kong teaching agency also said that a group of Christian students in a southern Chinese city had recently been subjected to police surveillance and intimidation after state security authorities learned they had converted to Christianity through the influence of their foreign teacher. In late June, another foreign visitor travelling through the same city made contact with one of the students and discovered that he and the other members of his Christian group had been questioned by the PSB. They said they were told if they did not discontinue their "underground" activities they would be imprisoned.

The PSB officers told the student they already knew "everything" about his situation because they had "bugged" (electronically wired) his teacher's apartment.

One hundred years ago

I just finished re-reading a small book I acquired nearly 30 years ago.

The remarkable contents of this small book were originally prepared by Dr. Abraham Kuyper for the opening of the First Christian Social Congress in 1891. The address by Kuyper was entitled "The Christian Religion and the Social Question," apparently translated in 1950 and re-titled "Christianity and the Class Struggle" by Dirk Jellema. The book was expected to provide "fundamental material" for filling a vacuum in the lives of North American Reformed people concerned with the question: What should we as confessors of Christ do about the social needs of our time?

Now, in spite of spending more than 25 years in the social service business, Kuyper's question is all the more difficult. While many Canadians, including those who are Christians, do a lot of "good things," when it comes to social needs there's a strong perception that "things" are getting worse.

Suffice it to say that this is a post-Christian era. Moreover, many evangelical Christians think that the temporal consequence of being born-again is to market their faith and replicate themselves. Social problems are left largely to those who have a personal predisposition for the cause and to those who can afford an extra, small tax-deduction. (Ironically but not surprisingly, Statistics Canada reports show that the poorest regions are generally the most generous donors to charities!)

It's not only the Crow-Wilson induced recession that's the cause of our worsening situation: there are also subtle structural changes taking place. The result of these changes will become readily evident in the years ahead. For instance, the National Council of Welfare says that Canada's social infrastructure is being altered radically by changes in federal funding for health care and higher education. The changes are insidious because the process is taking place over 15 years and is not readily visible now.

A new 'service class' economy

It's not just these traditional programs that are feeling the crunch. Welfare services, housing for moderate- and low-income families, public broadcasting, mental health programs, services for abused women and children, cultural programs, pensions, guaranteed income support programs for the elderly, family allowances and recreation services have, or will, come under the gun of

Family Business



Jake Kuiken

Mulroney's faith in a marketplace without the "strong juridical framework."

"Jobs, jobs, jobs" has come to mean part-time work, low wages, no benefits and often mindless service-industry work. The slogan, "The customer is king" now means catering to the self-indulgent, and "sport" is even turning recreation into an "opiate for the masses." Meanwhile, submerged in poverty, low-income, lone-parent families, children, the frail and elderly, and persons with disabilities (especially those with mental health problems) are forced to turn to charity for food, clothing and shelter.

While there might be an inclination for some to cast these issues in the context of a disreputable Marxist "class struggle," Kuyper's framework acknowledges the disparity between the rich and the poor, rejects that solution and proposes that both are faced with the same call from the Gospel!

Rescuing our society?

Kuyper's reflection on the "social question" took place 100 years ago in a different country and circumstances. But he saw clearly the pervasive injustices in his surroundings. In our surroundings it has become apparent that Canada is moving away from a commitment to social reform and social justice. Instead, a new global economy calls all of us to serve the marketplace, preferably unfettered by a requirement to "...serve human freedom in its totality." Kuyper's concluding words have something to say about that even now, 100 years later:

...Something to which we are all obviously committed is that if rescue is yet to appear for our violently disturbed society, our fast-dying century must recognize Christ as its Saviour. And therefore I close with a prayer, a prayer that I know lives in the heart of each of you, that even though this rescue should be delayed, and even though the stream of unrighteousness would have to rise still higher, that it may never be possible to say of Christians that through our fault, that through the lukewarmness of our Christian faith, whether in the higher or lower classes, the rescue of our society was hindered, and the blessing of the God of our fathers was forfeited.

Jake Kuiken lives and has worked in Calgary as a social worker for 25 years.

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MADRID VIENNA COPENHAGEN AMSTERDAM

The eyes of the world were certainly not on Ottawa these past days. Moscow, Leningrad and Kiev were the places in focus. Yet there was feverish activity in our nation's capital, lights were burning all night at External Affairs, and staff at the prime minister's office earned their money with lots of overtime.

Canada's diplomatic posture in the Russian crisis was rather timid and uncertain. Barbara McDougall's statement was the most tolerant of the coup among Western comments, and it lacked clear condemnation of the unlawful actions of the Soviet hardliners. It certainly did not express support or encouragement for the hero of the moment: Boris Yeltsin. There was even a veiled promise of recognition of the change of power when she said that "the leadership in the Soviet Union must establish its credentials." The odor of political expediency gave the statement of Canada's position an offensive smell. The opposition was quick to condemn her gutless lack of fervour in defence of democracy.

The posture of the postal union of letter carriers was much more militant: contract or strike, and the contract better spell out a raise in earnings. The Public Service Alliance of Canada, which is the union of civil servants, complained loudly about the fact that the Ottawa government employs many occasional consultants. A consultant is a person who takes your watch and then tells you what time it is.

The union came up with an estimate of \$5 billion spent in so-called contracting-out. That amount was as speculative as penny stock in a defunct gold mine. It is a fact, though, that the government steers a lot of lavishly lucrative labour in the direction of the favourite faithful. For example: although lawyers in government employment are as plentiful as money in the vault of your friendly neighbourhood bank, figures show that in 1990 the government spent \$32.5 million on outside legal work. Speech writers, too, suck heavily through the government's money straws.

even though most departments have their own public relations staff. One such creative writer took in \$23,968 in a 40-day period. The final tally on one speech worked out to \$2.00 a word (Editors of *Calvinist Contact*, take note!).

Onsieur's constitutional caretaker, Joe Clark, went around like Santa Claus distributing goodies to one and all. Elected Senate? Of course; coming up? Distinct Society? Yes, Sir, we'll take care of it. anything else, anybody?

The summer's harvest is upon us. Generous people are bringing us zucchini, tomatoes, beans and other goodies. The grapes on our pergola are taking on that mysterious dark-blue colour; the roses are giving it, once more, the old college try with a riotous display of wonderful hues; and I ate a peach the taste of which harboured memories of paradise. God's goodness and care and the beauty of his creation bathe in the late summer sun! I was also privileged in the past week to see two eagle's nests occupied with young. It spoke to me of hope for this world. Where the eagles nest not everything can be bad. Vacationers in Europe enjoyed not only sunny weather but also an unusually high exchange for their dollar.

What would we do without Statistics Canada? Revel in ignorance, I guess. Those collectors of weird and wacky figures in a survey of time use found that most vacuuming, dish washing and diaper changing and dusting is still done by women. The survey also showed that we spend nearly 40 per cent of our spare time in front of the boob tube. And our favourite statisticians even told us that retired people sleep an hour a day more than people who are employed. Does this explain sleepiness in church services?

Trade Minister Michael Wilson was in Seattle where he continued discussions about the future U.S./Canada/Mexico trade pacts which eventually will shape the continent into a common market. U.S. trade representative Carla Hills has not reacted very kindly to Ontario's plans for public auto insurance. She

calls it expropriation and she indicated that the U.S. would retaliate by insisting on huge compensation payments for American auto insurance companies operating in Ontario.

History gets corrected every day. The Dutch Douwe Egberts trademark is owned by American Sara Lee, which we identify with sinfully rich pastries, but which has ventured into the production of women's lingerie; and to top it all off, now poor Columbus has been demoted to also-run status. A wooden craft named *Gaia* set sail in Norway and arrived in Newfoundland to prove that Viking Leif Ericsson crossed the North Atlantic 1,000 years ago to discover the new world. I am sure that good old Leif's leaky boat did not have twin diesel engines like the *Gaia* did.

At the time of this writing the situation in the U.S.S.R. was as clear as mud in a deserted underground mine pit. A fact is that the leaders of democratic nations felt like Cinderella after the clock had struck midnight and the carriage had disappeared. Will the prince come back trying to fit the slipper on the foot of his beloved? It is a big question as I write this.

The Human Rights Commission of the United States is concerned about the increase of nationalism which often finds its source in religious factors. One of its members, Dr. Theo van Boven, said that religiously inspired fanaticism leads to violence. How right he is! Let me cite a very mild example of such fanaticism. A certain Mr. Tom Watson, a true Scot, wanted to visit St. Peter's basilica in Rome. In respect for the occasion he dressed himself in true Scottish fashion, wearing the kilt of his clan. Imagine his

Pressreview

Carl D. Tuyl



surprise when the Swiss Guard kept him from entering the church because he was not dressed appropriately. I could enlarge upon that theme to fill this whole issue of C.C.

Vive la difference! While the whole world is trying to limit the testing of nuclear weapons, France deliberately keeps setting off nuclear explosions in the international waters close to New Zealand. The latest such explosion took place on the atoll Mururoa. The New Zealand government continues to protest vigorously. In response, the French have always maintained that these explosions are harmless, upon which the New Zealand government has responded with the astute remark that "if they are so harmless why are they not conducted in France's own backyard?" On the Ile de la Cite, perhaps? France has also honoured the men who a few years ago blew up that Greenpeace ship in one of New Zealand's harbours. None so deaf as those who will not hear!

There's always be an England. From personal observation I can tell you that the English bobbies still walk around unarmed, but nevertheless exuding authority with a capital "A." There are nowadays a lot of professional beggars in good old London, though. Nor do they any longer make just a couple of coppers for a cup of tea. It is acknowledged by Scotland Yard that a good beggar can

make 75 pounds in an average eight-hour period. Also in England, little Simon Barwell of Carlton planted a sunflower; but it just wouldn't grow no matter how much he watered it. The youngster then poured some of his father's home-brewed beer on the plant and it grew to a height of more than 12 feet. The English press stays on top of things.

Dutch Prince Claus has been hospitalized again, suffering from severe depression; and Queen Beatrix is walking on crutches because she broke a leg. The Dutch are still drinking their coffee in miniature cups which they tend to top off with a bit of whipped cream. No cholesterol haters — bless 'm — the Dutch.

A professor of medicine showed his students a skeleton and asked, "What type of person do you think this was?" Answered a first-year aspiring doctor hesitantly: "A dead one, Sir?"

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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The 60-hour coup that caused a minor stir in heaven

The world stood in shock and disbelief on August 19 when it heard that hardline communists had taken over the reigns of power from Soviet President Gorbachev and had declared a state of emergency in the Soviet Union. An all-too-familiar scene of tanks, armoured personnel carriers and trucks rumbling through the streets of major Soviet cities made people wonder if there would be a repeat of Tiananmen Square. The situation looked grim for a few days.

But God had other plans for the Soviet Union and the world. To everyone's amazement the revolutionary government collapsed after a brief power stint that lasted only 60 hours. Clearly, no human being or group of human beings was in full control of the situation. And everyone looked vulnerable for a few days. Power resided, dissipated and reappeared in almost whimsical flashes. World leaders were relaxed, worried and relieved, all within a very short time.

In the backs of our minds we may well ask what God thinks of all this and what he could possibly have in mind. It's a somewhat foolish question; after all, who can discern the mind of the Almighty? But it's a question that wants to honour him and praise him for his marvellous deeds. It was God's Spirit that prevailed there. Yeltsin hinted at that when he mentioned the support of believers in his August 21 speech to the Russian parliament.

This lie has 60 hours

One of the first things that stood out about the coup was the immediate resort taken to the lie. Gorbachev needed time to rest, we were told. He was worn out and could not carry on as president of the Soviet Union. The lie came so easily and naturally to these communist diehards who fondly remember the Brezhnev era. They just rolled it out like a well-worn carpet from the past. Of course, there wasn't a soul in the world who believed this clumsy fabrication.

Why then did the *junta* resort to the lie when they knew that nobody would believe them?

There are a number of reasons. First of all, oppressors cannot afford to tell the truth because the truth will expose the absurdness of their position. Secondly, by telling a lie they hope to confuse people, and when people are confused they can't act. Besides, the first lie will be followed by thousands of others, and some of them may be believed. So the illegitimate gang of eight may as well shift into the "lying gear" right from the start.

The importance of truth

There is, of course, much more to the oppression of people — such as the use of force and the taking away of freedom. But the lie is perhaps the most offensive and effective part of an oppressive system. If the truth sets us free, as we are told in Scripture, then the lie effectively makes us prisoners. You cannot enslave a

people without resorting to lies.

That's one of the reasons some of us felt so happy when we witnessed on our television screen the tanks rolling out of Moscow. It was as if we saw the lie being rolled up as well, and a dark sky breaking up over Moscow and Leningrad.

For the same reason many Canadians were rather upset by the way External Affairs Minister Barbara McDougall had conducted herself during the brief hours of the coup. Totally lacking in indignation, she anticipated the moment that the government might have to recognize the new rulers, provided they would promise to carry on with Gorbachev's reforms. It's the principle of reform that she sought to affirm, said McDougall. What utter nonsense when you think of the reason for the coup, which was to halt Gorbachev's reforms. What about the principles of truth and integrity? Such weathervane thinking is utterly repugnant to those who are fighting for freedom. The Baltic community has every reason to be upset by the remarks of the minister.

Jesus likes *glasnost*

The aftermath has some of us reflecting on the meaning of it all. We are left pondering the remarks of Jesus that his Kingdom is not of this world. Jesus, in his remarks to Pilate, takes distance from the political power struggles on earth. And then there is his claim just before his ascension into heaven that all authority in heaven and on earth has been given to him. This draws him closer again to the earthly scene. Which is it? Is Jesus involved in what happened in the Soviet Union or is he detached from it?

Jesus' authority is first of all a spiritual one. He is victorious in the battle between himself and Satan. And this battle is about good and evil. The overthrow of the *junta* has something to do with the overthrow of evil, but it does not equal the victory of truth. What the outcome does represent, however, is a new opportunity for truth to reveal itself. All the players in Eastern Europe and in the West have been given a new opportunity to act justly.

Truth needs *glasnost*. But will a democratic system ever be open enough? We know from our own system that Satan can bring other forms of darkness which obscure the truth — news media that misrepresent, institutions (churches, governments) that cover up, a legal system that delays and at times perverts justice, a socio-economic system that favours certain groups or individuals.

If there were total *glasnost* in our society, a lot of systems, practices and deeds would be exposed. Very few institutions could survive in such a society. Yet we have reason to believe that Christ is in favour of total *glasnost*. That way his Kingdom could come in all its splendour. Only his Kingdom can stand the light of day.

BW

Letters

Call to conversion judgmental and unbecoming

I would like to avail myself of the opportunity to reply to the recent article and editorial in *Calvinist Contact* regarding Redeemer College.

I appreciate the spirit of concern from which you have written and made an appeal for Redeemer to redeem itself. The call to redemption (conversion) can hardly be argued with. It is in fact quite biblical. Nevertheless I have some difficulty with the way this particular call to conversion was communicated in a public forum. The call carries with it strong overtones of judgment unbecoming of a Christian periodical. It seems to be based on a rather subjective judgment. The motives of the college's leaders were called into question when it was stated that *[It appears that the very desire to address the financial pressures of an institution has led Redeemer's leaders to wander from the path of faith, prayer and acts of integrity into the unholy way of impatience....]*

Undoubtedly serious mistakes were made of which we have become painfully aware. But hindsight vision is 20/20. As announced in the August 16 issue of *Calvinist Contact*, corrective measures have been and are still being taken to safeguard a recurrence of such a financial setback.

In the planning and the creation of the Brookview Trust all the variables and risks were not anticipated. But to now impugn the motives of the persons involved by urging them to "learn from these sins (not errors in hindsight) and come clean" is doing them and the

administration of Redeemer College a grave disservice. The administration consists of men and women of excellent Christian integrity.

Matter adequately dealt with

The Executive Committee and the Board of Governors of Redeemer College thoroughly investigated the factors which led to the collapse of the Brookview Trust. Two independent investigations including a complete audit by the national accounting firm of Ernst and Young assured the Executive Committee that there was no unethical and immoral conduct involved.

Redeemer College was never involved in gambling or in taking risks on the stock market.

Consequently, it should be no "mystery" (see editorial, August 16, 1991) that we did not ask for anyone's resignation. We dealt with the matter in a distinctively Christian manner. In a spirit of forgiveness we accepted the genuine apologies of the people involved. Granted, in a non-Christian secular corporate setting the outcome may have been different. But we have not knowingly succumbed to a secular world-view which leaves no room for grace.

Community must come clean

The apparent conflict of interest that you refer to was adequately dealt with at all Executive Committee meetings. Wherever there was a potential conflict it was declared.

With genuine concern to provide Christian higher education for as many young people as possible we have had many "brainstorming sessions" to consider alternatives to the trend in our Reformed circles that sees an increasing number of our young people going to secular universities. The issue at these sessions is not, as you suggest, that we "...want to grow faster than the Lord wants us to grow," but how to arrest that trend. In the light of this concern the editorial's call "Come clean, please" is an appropriate call for all of us in the Reformed Christian community.

The Christian community must soon develop alternatives to the high cost of Christian education at all levels to alleviate the financial strain on our families, causing many to ask, "Is it worth it?" Christian schools from primary through graduate schools are struggling to survive the secularizing pressures which devalue the role religion has in education.

I have been painfully made aware once again through the events at Redeemer to be dependent on God's good pleasure and providential leading. It is indeed true as the hymn states:

If you but trust in God to guide you and place your confidence in Him, you'll find Him always there beside you to give you hope and strength within.

Albert Dreise, Chair
Board of Governors
Redeemer College
Ancaster, Ont.

Warnings of students never heeded

My wife and I are both graduates of Redeemer College and it hurts us deeply to read of the financial mess that the College has gotten itself into. It hurts us because we know that through this disaster, it is not just the names of the few men who were involved that are stained, but it affects the integrity of Redeemer's excellent faculty as well.

In his editorial, Mr. Witvoet made it clear that there is a strong contradiction between what the faculty teaches and what the administration practises. As a student who has completed both his undergraduate work as well as his first year of seminary at Redeemer, I would like to re-emphasize the truth of that statement.

Perhaps this experience is the best thing that could have happened to Redeemer College. Graduates like us, who have gone through the full program at Redeemer, know that things have been amiss for awhile, but that the warnings of the students were never heeded. Redeemer needs to realize that what is more important than growth and success is that God is glorified not only in the classroom but in every aspect of the College's life.

Not only its financial dealings should be a means by which Redeemer serves as an example to our community, but also other practices as well, such as the way it treats and respects its employees. It would seem that the only way to achieve

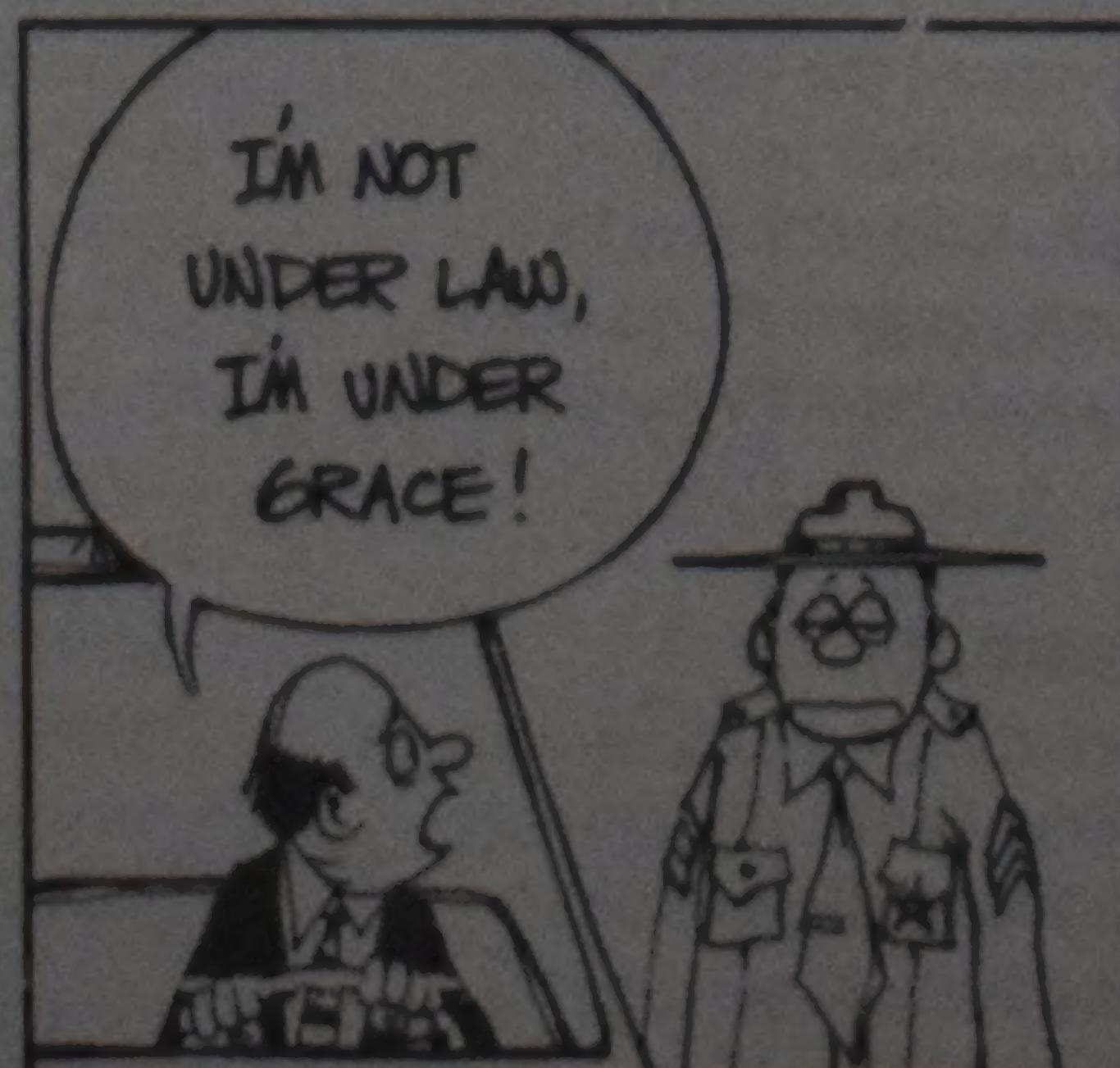
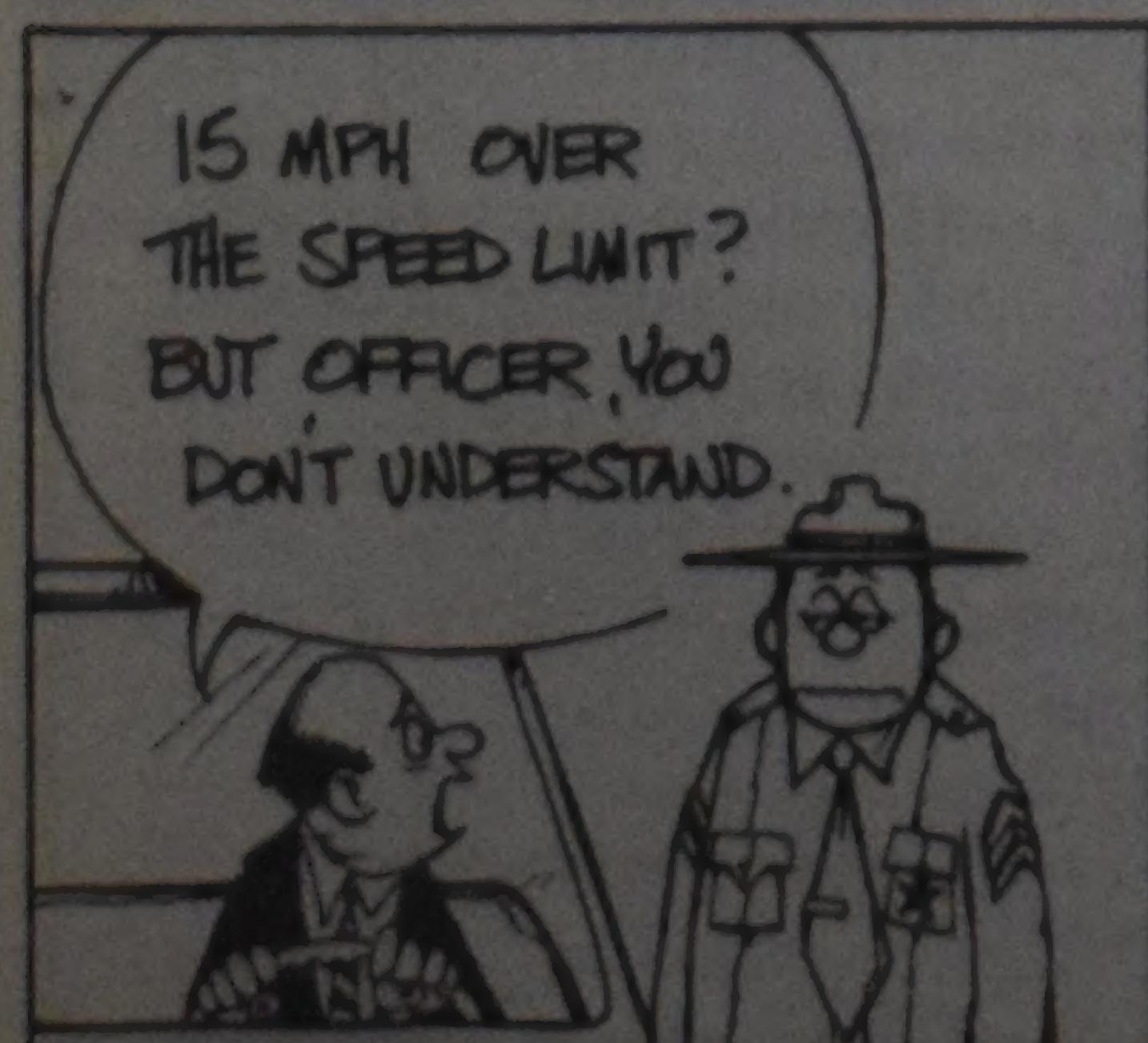
this goal is to make some radical changes within the administration.

If because of this scandal you are reconsidering your decision to go to Redeemer College, please do not change your mind. You cannot get a better education anywhere. Our best years were spent at Redeemer and we would not exchange them for anything else. (After all, where do you think we met?)

We can only hope and pray that through all of this, Redeemer College becomes yet a better school that continues to hold high the name of our Lord Jesus Christ.

Kevin and Jacqueline De Raaf
Palos Heights, Illinois

BEYOND BELIEF



News digest

OTTAWA (CS) — Co-operative education, intended to play an integral role in helping young Canadians prepare to enter the labour market, will benefit from \$22,200,000 in new funding for the period 1991-1995. The money will come from Employment and Immigration Canada and is expected to help 30,000 participants. The ministry channels financial support to educational institutions so those institutions can organize and administer provincially-approved work-study programs. Students alternate school with work experience at business companies and in the public sector.

ALBERTA (CS) — Last month, 20 young Alberta soccer players from "Under 17" teams, coaches and officials travelled to Korea to complete a 10-day sports exchange that began with a visit to Canada by a Korean delegation last year. The Albertans participated in a series of competition matches in the province of Kwangwon and shared training techniques and other expertise with their Korean counterparts. Alberta has also signed soccer exchange agreements with Japan, China and the USSR. It is not known how or if current events in the Soviet Union will affect that agreement.

OTTAWA (CS) — An unusual illustrated dictionary for children has made a timely appearance, this year commemorating 100 years of Ukrainian immigration to Canada. Ukrainian Publications Group has published a simple, trilingual (Ukrainian, English, French) volume with 80 pages and more than 1,500 illustrations. Its aim is to encourage youngsters to develop their knowledge of Ukrainian while learning English and French.

OTTAWA (SWC) — "Rap-O-Matics" is a 12-minute video produced by Industry, Science and Technology Canada to encourage girls in secondary school to take science and math options in order to increase their future educational and job opportunities. The video, to be distributed to schools across Canada, delivers its message in an entertaining "rap" style aimed at 12-15 year olds. English or French versions are available free to educators by writing or calling: Science Sector, Industry, Science and Technology Canada, 8th Floor West, 235 Queen Street, Ottawa, ON K1A 0H5; (613) 990-9658.

BRANDON, Man. (MCC) — Manitoba farmers at a Mennonite Central Committee-sponsored early summer meeting expressed "cautious optimism" about a radical new form of land ownership called land trust, which could help ease crushing farm debt. Land trust is a concept which would find debt-ridden farmers transferring title of their land to a community-based trust. The trust would use its non-profit status to obtain grants, low interest loans and donations from a variety of sources to pay off debts owed to banks and other lending institutions.

News

Make genuine reforms in Ontario labour laws, says Christian union

Stan de Jong

TORONTO — During the 40 years that the Christian Labour Association of Canada (CLAC) has been in existence, it has steadfastly advocated the elimination of the adversarial system in labour/management relations. In fact, calling for co-operation instead of confrontation has been CLAC's distinguishing feature as a Christian labour union, says Ed Vanderkloet, the union's national representative.

During these 40 years, the fundamental thrust of labour laws in Canada never changed in that they continue to acknowledge the adversarial approach to labour relations by providing a legal system that balances the power in each camp. This balancing approach may now be disturbed by what Ontario's New Democratic government is planning to do as it seeks to overhaul the province's labour laws, specifically the *Labour Relations Act*, says Vanderkloet.

An overhaul as such is hailed as a welcome development by CLAC in a 39-page submission to Ontario's labour minister Bob Mackenzie, as long as it leads to genuine reform.

Continued mistrust

In preparing its case, CLAC reviewed two reports which arose from the appointment of the Labour Relations Act Committee (LRARC). The committee is composed of three labour and three management representatives, chaired by Kevin M. Burkett.

The fact that the committee produced two diametrically opposed reports, one by labour and one by management representatives, further deepens the "deepseated mistrust between labour and management," says the brief.

But what really bothers CLAC is the longstanding alliance between labour unions and the NDP. Vanderkloet is afraid that an NDP government will side mostly with the labour report and thus create new laws that not only deepen the adversarial approach but upset the balance of power between labour and management by favouring labour.

Freedom is paramount

CLAC is urging the government to pursue a balanced approach to labour law reforms, giving due attention to the interests and well-being of the various participants in the economy and of society at large. "It would be tragic for this province if the power struggle and confrontation that now often occurs between labour and management would be transferred to the political

arena," says the brief.

CLAC quarrels with some of the key proposals put forward by the LRARC's labour representatives because they will have the effect of limiting rather than enhancing the workers' freedom. CLAC says that it supports all reforms that expand and reinforce freedom of association for workers and that it favours the removal of all barriers that keep workers from freely choosing a trade union to represent them.

Some of the suggested reforms advocated by the LRARC's labour members will further undermine workers' freedom of association, CLAC says. "For example, the number of jobsites and companies that can be legally picketed (presumably also over matters beyond contract disputes) will allow unions to force workers into their ranks. Workers will then be faced with the harsh choice of either joining the union picketing their place of work or being out of a job. Similarly, the suggested sector-wide bargaining will, in our view, serve to eliminate the workers' freedom of choice. Besides, it will have the tendency to remove decision-making from the local scene to a central body, further undermining genuine democratic decision making."

CLAC's brief states that inherent in the freedom "to join a trade union of his own choice" (Section 3 of the labour act) is the tolerance for differently-motivated unions with alternative policies and styles of representation. "Just as any open society allows different political parties and the rights of minorities (pluralism), an open labour relations climate must recognize and promote trade union pluralism," says the Christian union.

Specific proposals

The CLAC brief deals extensively (26 pages) with the important sections of the *Labour Relations Act* that CLAC believes need to be improved upon. The brief includes important comments and suggestions on organizing and certification procedures, aspects of collective bargaining and labour disputes, protection of bargaining rights, the arbitration process and issues relating to the construction industry.

CLAC is particularly incensed with the LRARC labour representatives' proposed amendment to the definition of a strike. If implemented, CLAC says, these changes would leave the door wide open for unions to circumvent the grievance/arbitration procedure and allow work

stoppages that are unrelated to the collective agreement or the employer. Such actions, CLAC argues, would greatly increase the risk of industrial warfare.

Another bone of contention is the issue of strike-bearers being brought in during a legal strike. CLAC argues that to impose a ban on all bargaining-unit work simply because the union has proclaimed a legal strike is too drastic and one-sided.

CLAC proposes that a strike vote be conducted within two weeks before the strike action with full disclosure to the employees. It also wants to see that an order banning the bringing in of replacement workers be issued against an employer only after the union has offered to settle the contract in final and binding arbitration and the employer

has refused such a settlement. It believes that an employer providing an essential service (e.g. Ontario Hydro, Bell Canada, care-giving institutions) be permitted to have non-bargaining-unit employees do the work in any case.

Prevent open season

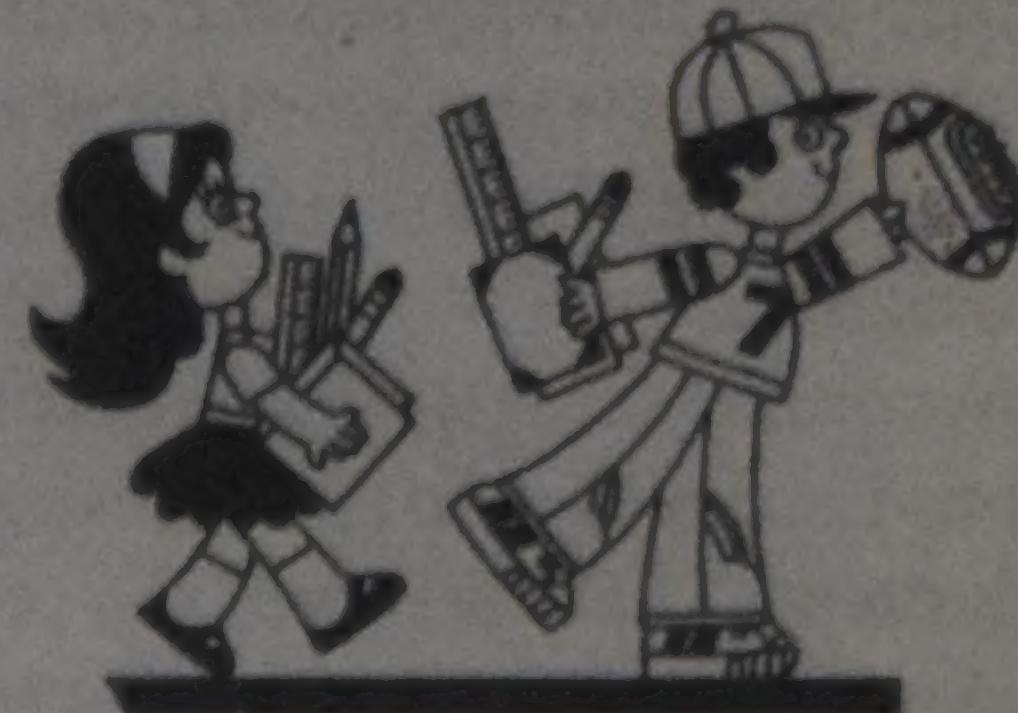
CLAC emphatically opposes the labour representatives' recommendation regarding "picketing to the extent that the term 'labour dispute' no longer applies only to the primary employer but may also be extended to other employers."

Such a widening of restrictions, says CLAC, would for all intents and purposes mean an open season on almost everyone. "For example, we have reason to

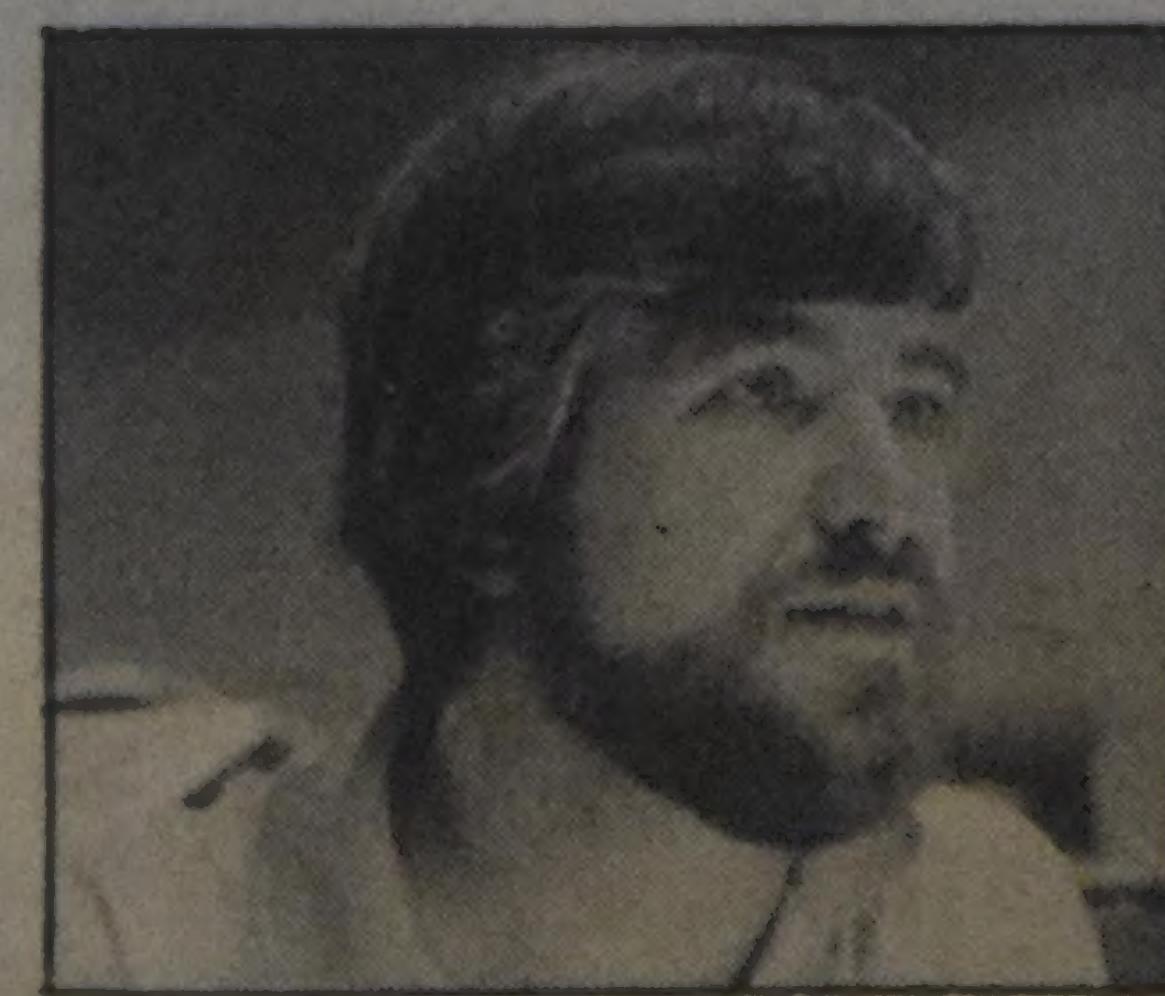
believe that such picketing will be used to compel workers to join a certain union and to harass or eliminate any unions with different ideas and practices. We firmly believe that the current restrictions in Ontario are appropriate and should not be tampered with in any way," says CLAC.

(Copies of the CLAC brief may be obtained by writing to CLAC, 5920 Atlantic Drive, Mississauga, ON L4W 1N6)

Are you ready for school?



JUST A MOMENT/HERMAN PRAAMSMA



"Of father Abram, what these Christians are, whose own hard dealings teaches them suspect the thoughts of others!"
(Shakespeare, *The Merchant of Venice*)

Disagreement doesn't necessarily mean one person needs to be right and the other wrong. It often simply means that you and I don't agree on a particular issue. And that issue is not the only one, neither is it the most important one in the whole world, usually. This seems self-evident. Disagreement doesn't mean conspiracy, either — something to be stomped on and rooted out. Whenever you meet the mentality that cannot tolerate differences, you meet trouble. And when that peculiar mentality has power as well, you will meet pain and sorrow.

History abounds with examples. And you don't have to go back to the Inquisition or witch burnings; you can stay right in this century. Hitler's Germany very emphatically proclaimed one party line and judged all people by one or two issues. Disagreement was immediately seen as conspiracy against the state and any voice raised in dissent or question wound up behind barbed wire. If you disagreed you were either a communist, a Jew or a "plutocrat." No independent thought was allowed. Books were burned.

A bit later there was an instant replay on this side of the ocean. Senator Joseph McCarthy started detecting traitors and communists everywhere he looked and the term "McCarthyism" was born. People who didn't buy into McCarthy's view of the world were hounded, persecuted, lost their jobs and, in a number of cases, left the United States to escape harassment. Independent thought was suspect and all writing and speech were judged by the party line.

Combatting paranoia

Paranoia and power make for a dangerous blend. Paranoia is the conviction that others are conspiring against you and your world. When given power the paranoid personality

will seek to suppress disagreement and even differences by all means.

The church has always had to be on guard against the temptation to promote one view and one approach as the only correct one. That goes back as far as Paul's first letter to Corinth in which he warns against the party strife and competitive spirit of those who say, "I belong to Paul," or "I belong to Apollos" or "I belong to Cephas" and "I belong to Christ." Paul calls people to a higher unity, the unity they have received in Christ Jesus. Party strife becomes an oppressive blanket, and when one issue (like circumcision or meat offered to idols) is blown up out of proportion so that fellow believers are pigeonholed and judged, self-righteousness and suspicion begin to make the air too thick to breathe.

How do you fight back, as it were, against those who insist that you must agree with them or lie under deep suspicion? How do you combat paranoia, inside the church and out?

Integrity is the first requirement. Not buying into thought-fascism from either the left or the right. Knowing who you are before God in Christ. Respecting him and his image in others around you in love and not imposing your will on them.

Check your motives: am I saying this to please my audience, to please myself, or because I really believe it? Don't judge others as belonging to a vast conspiracy of some kind. If you do you will have lost touch with reality.

Do not succumb to the paranoia of the spirit for it is a self-consuming fire; rather be consumed by the renewing power of the Spirit whose fruits are love, joy, peace, patience, kindness, gentleness and self control. For such things there is no law.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Cinema/Arts

Video review

Marian Van Til

Lantern Hill

Stars Sam Waterston, Mairon Bennett, Patricia Philips, Zoe Caldwell, Colleen Dewhurst, Sarah Polley
Directed by Kevin Sullivan; a Walt Disney production
Based on the novel *Jane of Lantern Hill* by Lucy Maude Montgomery

Any fans of the *Ann of Green Gables* stories will watch with interest this Walt Disney family entertainment based on another of Lucy Maude Montgomery's characters, Victoria Jane Stuart (Mairon Bennett).

It is 1935 and Jane, as she prefers to be called, is a timid 12-year-old who lives in Toronto with her mother, Robin. When Robin contracts polio and must go away for treatment, Jane is sent to live with her socially conscious, overbearing grandmother, Mrs. Kennedy (Zoe Caldwell). Jane is put in an exclusive girls' school and suffers verbal slings and arrows from just about every one of the budding social snobs she meets because her parents have been separated for many years, a phenomenon almost unheard of then.

Jane has always been told that her father, Andrew Stuart, is dead. But everyone else knows otherwise and they make insinuations about "another woman" (named Evelyn Morrow), her father's love for Evelyn, and Evelyn's strange and tragic death when her car drove over a P.E.I. cliff into the sea. There are rumours of sightings of Evelyn's restless ghost.

When Andrew Stuart writes to Robin saying that he would like to get to know Jane, and requests that she come to P.E.I. to live with him for a few months, Jane and her mother are apprehensive and Mrs. Kennedy is livid.

But go Jane does. And once there she finds that her father is no monster and that the circumstances of her parents' separation were far different than anyone — even her mother — thinks. Meddling relatives played and are still playing a key role in both Andrew's and Robin's lives, preventing the truth from being known.

Hepzibah (an Old Testament name), played by Colleen Dewhurst, is a puzzling character. She is mysterious, all-seeing and has deep spiritual powers. She seems to have been assigned (by God?) to guide Jane to work for the reconciliation of her parents.

Lantern Hill does a good job of developing most of the characters and gradually leading to Jane's meeting with her father. But then it falters. Director Kevin Sullivan seems to have gotten tired of the careful unfolding of plot and character: the final reconciliations and plot resolution seem to come all of a sudden and therefore don't have the impact they should.

Taken at face value, this is a fine, atmospheric production with generally excellent acting. But it's not Lucy Maude Montgomery's story. In the original novel there is no Evelyn Morrow; nor is there a Hepzibah or any element of the supernatural or occult; nor does Jane's feisty, scullery maid friend, Jody, come to live on the island; nor does Jane stay on the island instead of returning to Toronto. The sad circumstances of Robin and Andrew's separation, while fueled by self-centred relatives, are totally different than as presented in the film.

Montgomery's story spans three years during which Jane visits her father during the summers. She feels an instant rapport with him and gradually learns from his strength to become her own person, standing up to her grandmother. Her own illness eventually, inadvertently, brings her parents together.

There is also a strong Christian element in Montgomery's story. (Montgomery, who had a very difficult life and whose stories are somewhat autobiographical, was of Scottish Presbyterian background.) When Jane first visits Andrew she says she hates God; the God she knows is her grandmother's God — fierce, arbitrary, distant, unloving. But Andrew, through Sunday afternoon Bible-reading sessions with Jane at the seaside, introduces her to a loving God who is both merciful and just and who revels in poetry and beauty.

Lantern Hill is well worth seeing but should be seen on its own merits, totally apart from Montgomery's novel. Then, for a much greater treat, read the book. Though written many decades ago it opens up a broader and more profound world of reality — and one of Christian reality.

Ethnocultural communities provide literary landmarks

TORONTO (Canadian Scene) — In 1923, a young American journalist working for the *Toronto Star* wrote about Toronto to his friend, poet Ezra Pound: "[This city] couldn't be worse. You can't imagine it. I'm not going to describe it." His name was Ernest Hemingway, a man who would soon become world-famous for his novel *A Farewell to Arms*.

In sharp contrast to Hemingway is a statement made in 1990 by Canadian novelist Margaret Atwood: "It's interesting to me that Toronto is now becoming a literary city in the way that London has been for years."

John Robert Colombo, author and anthologist, agrees with Margaret Atwood. He has just produced an unusual tribute to literary Toronto. It's

called *Writer's Map of Toronto* and lists 111 sites connected with authors. It is a handy guide both for the literary-minded tourist and Canadians who take pride in their country's place on the international arts scene which took so long to attain but is now solid and secure.

Canadian authors not celebrated

Author and television guru Daniel Richler has commented that no statue of a Canadian author exists anywhere in Toronto, a statement confirmed by Colombo's map. There are however, five statues identified on the map dedicated by ethno-cultural communities to writers in their native lands. There are statues of Taras Shevchenko, Ukrainian patriot-poet and his female

counterpart, Lesya Ukrainska. The Polish-Canadian community's tribute to Pope John Paul II is a reminder that, as Karol Wojtyla, he was an actor and dramatist. Luis Vas de Camoes, national bard of Portugal is honoured by both a life-size bust and a mural. The Armenian poet Siamanto, who was murdered at the outset of the 1915 massacre, is commemorated by a larger-than-life bronze.

These and other interesting facts are contained in Colombo's notes to the locations.

A Writer's Map of Toronto is available at bookstores at \$5.00 per copy, plus GST, or direct from Colombo and Company, 42 Dell Park Avenue, Toronto, ON M6B 2T6, at \$6.00 prepaid, which includes postage and tax.

Christian groups get mainstream record distribution

NASHVILLE, Tenn. (EP) — The Benson Music Group has entered into a licensing agreement with A&M Records that will provide mainstream distribution of urban contemporary gospel artists on the Benson label. The first product under consideration is the album *Serious* by the 16-

member band Kingdom, and other artists who will benefit from the arrangement include Commissioned, Billy & Sarah Gaines, Thomas Whitfield and Fred Hammond.

A&M President Al Cafaro explained, "The American music marketplace has made it clear that the appeal of great

gospel music extends considerably beyond the audience for which it may have been originally intended. We believe that the Benson Music Group of artists are making the kind of music that mainstream radio and record buyers will embrace."

Pianist Lortie triumphs in Europe, U.S.A. and Japan

(Canadian Scene) — Montreal pianist Louis Lortie, 31, continues to conquer audiences throughout the world. In June he returned to Canada from a tour which included the Netherlands, Italy and the United States where he played to great applause and

capacity audiences.

In Montreal, he attended the introduction of his eleventh recording, Liszt's *Annees de pelerinage, deuxieme annee: Italie*, and then was off again, this time to Tokyo where he played at a concert marking the opening of Canada's new

embassy. After playing at Montreal's Mozart festival and St. Irene's Domaine Forget festival Lortie is scheduled to begin recording the complete Beethoven piano sonatas; the first two volumes are scheduled for release this winter.

George Vancouver: sailing into history

(Canadian Scene) — Almost 200 years ago Captain George Vancouver sailed into what is now Burrard Inlet. Next year the bicentennial of the event will be marked by Simon Fraser University's Vancouver

Conference on Exploration and Discovery, thanks in part to a \$50,000 grant from the Province of British Columbia. The 1992 conference will bring together scholars from around the world to present the latest

research in the social, cultural, economic, scientific, technological and artistic aspects of exploration and discovery.

Need 'nourishing' message

NASHVILLE, Tenn. (EP) — Si Simonson, head of Benson Music's publishing division, says the trend of Christian artists moving into mainstream music is healthy, so long as their message remains strong. "So long as when we cross over, we bring the Cross over," he notes. "It is my desire to have the writers write songs that are not just palatable or non-offensive. It

doesn't do any good to have something that is palatable if,

when they digest it, it's not nourishing."

**Send your questions to
Peter and Marja
c/o Calvinist Contact.
Confidentiality is assured.**

Church

Marian Van Til, page editor

Clergy burnout may lead some to leave ministry, change careers

MINNEAPOLIS, Minn. (EP) — Fresh out of seminary, new pastors eagerly and excitedly take their place as head of a church. God is about to do great things through their ministry, they are sure. Then they hear that some in the church don't like their preaching style. A little discouraged, they try to make the necessary changes. Later, a few call the elders or church council to complain that they are not involved enough with the youth, or the singles, or the elderly or shut-ins. Within a few months, such pastors are questioning their initial assessment of their gifts and abilities. In time, their vision of leading a church comes crashing down. In disgrace, they believe, they leave the church and the pulpit, perhaps never to return.

How realistic a picture is this? Although the variables may change somewhat, the incidence of pastors leaving the pulpit is all too common, say experts.

"One pastor told me, 'I feel like I'm being nibbled to death by minnows,'" said Marshall Shelly, editor of *Leadership Journal*, a publication which focuses on the daily practical needs of those in ministry. Many pastors feel that they "know hundreds of people and are friends with none of them because everybody wants something. [Parishioners] don't see a pastor as an equal but a provider of a service. It's relationship overload."

This is only one of many reasons pastors suffer from burnout — a malady common to the "helping professions" — and why some of them step down from the pulpit.

Burnout is not the first reason pastors leave the pulpit, according to Charles Shepson, founder and director of

Fairhaven Ministries in Tennessee, a retreat centre for missionaries and pastors and their wives. "The number one reason is depression," said Shepson.

Thousands of pastors from across North America pass through the Fairhaven gates each year. Shepson recently surveyed 175 former pastors to find out why they left the pastorate. About 12 per cent listed depression, he said. The next top five reasons include marital problems and extramarital affairs (nine per cent each), problems with authority (seven per cent) and "heartaches over children who didn't turn out right," Shepson said, "because of the verse that says a pastor must keep his own household in order" (six per cent). Number six on the list is burnout (also six per cent).

Shepson and his wife opened Fairhaven Ministries 11 years ago because of a conviction that "the Scripture says 'we are to restore such a one in the spirit of meekness,'" he said. "When we opened it we thought we were the only one — and then we found two others [retreat centres] who thought the same thing." Shepson said he expects more than 2,000 visitors to the center this year to take advantage of the retreat's topical library, individually tailored counselling, and grounds which feature resort accommodations, more than 100 acres of natural woodland, streams and waterfalls. "We hold an exceedingly high standard here," he said.

"There are all kinds of amenities to make them feel very much loved and special. We feel like it's part of the healing."

Unrealistic expectations

Although experts may disagree about particulars, most seem to agree that there is an increase in the number of pastors leaving the pulpit, and all the reasons seem to boil down to one: unrealistic expectations.

Many times pastors leave the ministry because of "a mismatch between giftedness and expectations," Shelly said. There may be unrealistic

expectations on the part of pastors: "How much will they accomplish? How much are they going to be able to meet the needs of the people? How much satisfaction is in ministry?"

There may also be unrealistic expectations on the part of the congregation. "I would say if two pastors in a row don't stay in a church more than three years, it's probably not the problem of the pastors," Shelly observed.

There is also a problem in evaluating pastors' effectiveness. It has been said that pastors live their lives in fishbowls. That is, they are often evaluated by everyone in their church, based on individual interests. "Everyone is a Monday morning armchair quarterback," Shelly said, "but very few of them see the totality of church ministry. They assume if their pastor is not leading the charge for my particular interest, be it children's ministry or music ministry or...any number of things. Any one of those things is not unrealistic but when you place all those together the composite is frightening."

Studying burnout

Formerly with World Vision in Australia, the Rev. Dr. Rowland Croucher is the founder and director of John Mark Ministries, an organization which is studying the reasons pastors leave the

pulpit in Australia and where they go when they do.

Ultimately, the ministry hopes to provide valuable resources to pastors facing burnout and other problems.

"Some observers believe more pastors and priests are leaving parish ministry than are lost to any other profession," Croucher reported. "There are possibly 10,000 Australian men and women who were once in pastoral ministry, and now, for a variety of reasons, are pursuing another vocation. For a few, the transition is relatively stress-free, but for most the emotional and spiritual strain associated with exiting what was intended to be a lifelong vocation is considerable. Divorce and suicide rates among this group are high and up to half are no longer worshipping regularly in any church."

'Inspid' help for wives

How do spouses fare when pastors face difficulties in the church? Many times they are targets, according to Linda Riley, director of Called Together Ministries in California and a pastor's wife herself. "My husband and I had a wonderful time in the ministry until we had a big church split," she said.

"During that split my husband said to me, 'If you want me to quit I'll go work in a gas station. If you can't take it anymore we're out of here.'"

During the church split,

Riley said, she had a difficult time finding any valuable resources for herself.

"Frankly, a lot of books for wives are simply: 'Just smile and be quiet and everything will work out.' They are just insipid. We read through a lot of books and it was hard for me to find anything on the tougher aspects of ministry: church fights, burnout, divorce." It was that lack of good material that prompted Riley to put together her own resource directory: *The Guide to Support Resources for Clergy*.

In North America the average person will change jobs seven or eight times during a lifetime; but career change carries an added implication for a pastor. Often when a pastor steps down from the pulpit and moves into another job it is seen as a failure.

"Sometimes we look at the ministry as being the highest calling," said Mike Grisanti, assistant professor of Old Testament and Theology at Central Seminary in Minneapolis, an independent Baptist institution. "In no way am I saying it isn't a high calling, but it's just as important to be salt and light in whatever part of the world the Lord puts us. The idea often is that if you leave the sacred calling it's a step down. But a person can be an engineer...and still be exactly where God would have him or her."

Resignations in the CHP result of old struggle

... continued from page 1. given her strong grassroots support, but won't participate unless there's a dramatic change in leadership. "It's sad, really," says Humby.

"When we joined we had a lot of faith in what was happening."

"My feeling was that I was being ignored and my executive was being ignored," added Humby.

Humby says despite hearing initial comments from those around her that this is the end for the CHP, she doesn't think the party will die. And she says she still believes the original aims of the party are valid, but she won't participate unless a leadership change can return the party to its original intent.

Disappointment in people

Allan Garneau, the CHP's executive director, says the resignations were the result of an old struggle. "I've seen things getting to this point, but I had hoped the board could hold it together."

"It wasn't so much a power struggle, which needs two sides, as a group [those who resigned] trying to do what

their constituency expected and another group who were simply making it impossible for them to do that," says Garneau.

Garneau says his biggest disappointment is in people: "I thought people in a Christian party would behave differently."

Garneau has been relieved of his position as the party is undergoing a sizing-down which included the June closing of the party's Stoney Creek office.

Efforts still unknown

In their letter of resignation, Andres, Sytsma, Pennings and Waenink concluded, "that the internal divisions and diversity on [the] board are incapable of resolution considering the personalities involved."

The effects of the resignations of the national board members and the Ontario board won't be fully known until all the membership is informed, says Humby. However, the Ontario board represented 5,000 of the party's remaining 7,800 members in Canada.

The Ontario board received a 100 per cent vote of confidence in their actions in May, and

Humby says people are still behind her and her executive.

Will seek support

Vanwoudenberg is scheduled to tour the riding associations in Ontario this month and says he will use that opportunity to convince Ontario members to stay with the party and to explain what he thinks happened to the party in the last few months.

Vanwoudenberg knows he has the support of at least one Ontario riding association, who picked up the tab to fly him from Vancouver to attend the Ontario board meeting on Aug. 17.

The Ontario board, unaware of their leader's plans to attend the meeting until he arrived, refused to give him the floor.

Vanwoudenberg stayed after the meeting to speak to those who had stayed and told them to look beyond the personal difficulties of the party and stay in touch with the reasons for the party's existence.

Vanwoudenberg expects the November convention will determine how the Ontario membership will react to recent events.

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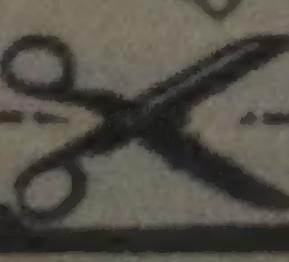
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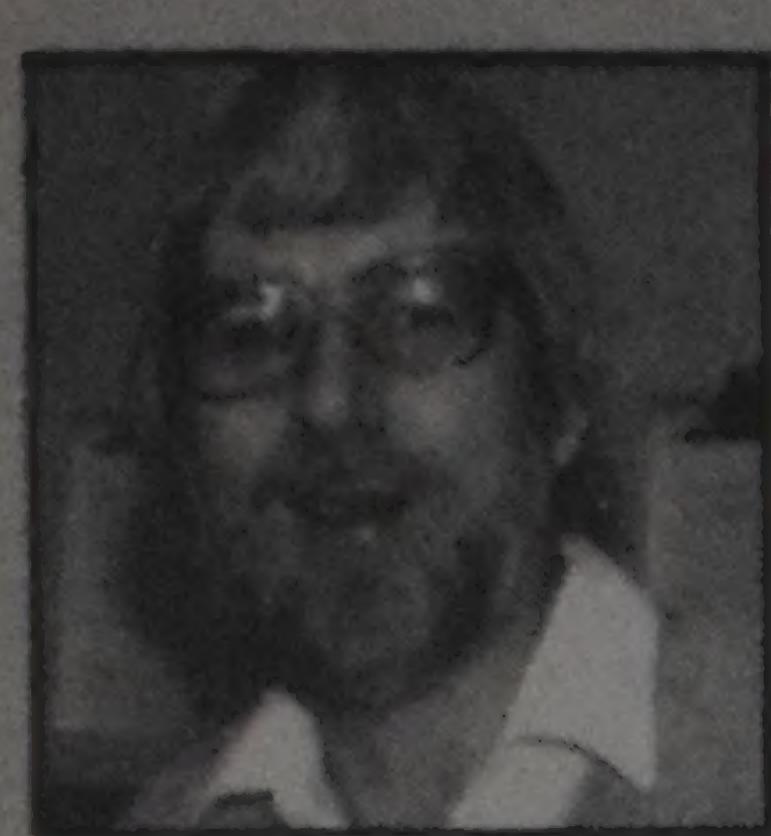
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A Presbyterian Comments

Robert J. Bernhardt

Have you ever experienced the torment of spending hours or even days in the waiting room of a hospital emergency department or intensive care unit? As you await word on the progress of a seriously ill family member or treasured friend certain experiences become indelibly impressed upon your memories.

Every time the door opens everyone looks up with anticipation and sometimes fear at the prospect that fresh news may bring relief or despair.

Strangers amongst other family clutches soon become your friends, telling you where to get coffee at 3:00 a.m. or where to locate the nearest pay phone with some privacy. Almost immediately individual stories are traded, and for a Christian, one's prayers broaden to include these new acquaintances and their burdens.

Common enemies

However different may be

the ordinary life circumstances of these other watchers there with you, you are bound together by a common consciousness of human mortality. Hopes, dreams, anxieties and fears are soon shared with little reservation. Together you are bound together in a struggle against common enemies — fears of permanent handicaps and death.

If the vigil is a long one then both the need to draw strength from others and the opportunities to share grow. Medical personnel come and go, hiding their own deeper emotions beneath well composed exteriors lest their shared anxiety cause you further distress. But you who are there together in the waiting room do not try to hide from one another your hopes and fears.

One thing is certain: the circumstances that place you in the setting are never far from your mind. Efforts to read or

are always interrupted by

We are always in God's waiting room

the jarring intrusion of reality.

Even months or years later the experience stays with you, etched deeply into your memories. The details may become vague but the emotional experience lingers vividly on.

What's the lesson?

While we would not like to live continuously in the midst of such dramatic tension, there are perhaps some facets of such an experience that we would do well to try to perpetuate. Would that we could learn to live more of our lives so openly attuned to the people around us. How rich could be our testimony if we could so naturally talk of God and prayer in more ordinary circumstances with the people we encounter in life.

We are often obliged to confess that our praying is seldom as fervent as it is when we or someone dear to us is at immediate risk. Similarly our sensitivity to the needs and feelings of others around us is seldom as acute as it is when we

are consciously sharing their mortality.

One must ponder! If we can so closely identify with those around us in a shared situation of anxiety or threat, why can't we identify more closely with those around us in ordinary everyday, routine, somewhat boring seasons of life. There are shared experiences in both instances, but why does the one draw us out and the other allow us to retreat?

Need knows need

It is difficult not to come to the conclusion that the largest part of the explanation lies in our own values and lifestyles. It is when we are most conscious of our own needs that we are also sensitive to the needs of others. When our own world seems complete then we are comparatively blinded to the ongoing needs of those around us.

Ironically, even within the church where we all confess a common need for and dependence upon God's grace

in Jesus Christ, the same dynamic seems all too often to be dominant. Is it not true that we see our brother's or sister's needs most clearly when our own life's immediate circumstances are reminding us of our own needs?

Would that we could live with a greater awareness that we are all in God's waiting room. Weak and frail, filled with the hope of life in Christ or hounded by the despair of our mortality, we wait together. May God give us each a fresh willingness to stand together and share the hope that we have for our mutual encouragement and strength.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Bible translators forced out of East Malaysia

Andrew Wark

HONG KONG (NNI) — Four expatriates working with an international Christian Bible-translating organization in East Malaysia have been forced to leave the country with their families after federal immigration officials refused to extend their visas in late June.

The translators are associated with the Summer Institute of Linguistics' (SIL) Malaysian Division in the eastern state of Sabah

(formerly north Borneo), and had been facilitating the translation of the Bible into various East Malaysian tribal dialects over the past six to 10 years.

The East Malaysia director of SIL was reportedly also denied the renewal of his professional visitor's pass by immigration authorities, but following an appeal will be allowed to remain in the country with his family until October. (SIL is withholding the names of those involved in

the visa denials.)

The Immigration Department of Malaysia's director for visas, passes and permits, Encik Emran Haji Kadir, was unavailable for comment.

The government action against SIL workers was the second time this year that immigration officials have refused to extend the visas of expatriates working with Christian organizations in Sabah.

In mid-March, immigration officials rejected the renewal of an English Catholic priest's residence and working permit. Father Louis Purcell had been working since 1989 in a diocese in Kota Kinabalu, the state's capital. On leaving Malaysia, Purcell warned members of the Roman Catholic Church in Sabah that "hard times could be ahead."

Christianity threatening

Although SIL sources refused to comment on the recent visa rejections, observers speculate that it could be related to growing interest in Christianity by tribal groups.

Christian ministries such as the Sidang Injil Borneo (SIB), also working among tribal groups in Sabah, have reported rapid church growth in recent years — particularly among

larger tribes such as the Iban. According to a senior member of the Sabah Council of Churches, the Christian population among one tribal area in the state had grown from zero to 10,000 in the past five years.

Sabah is also the only Malaysian state in a predominantly Islamic nation to have a Roman Catholic chief minister, Joseph Pairin Kitingan.

The state recently captured international attention after members of Muslim Prime Minister Mahathir's United Malaya National Organization accused Kitingan's advisers of harboring secessionist plans. The accusations led to the arrests of six Sabahians by federal authorities, including the detention of the chief minister's younger brother, Jeffrey Kitingan.

Canadian Lutherans stress social justice

EDMONTON (EP) —

Delegates to the third biennial convention of the Evangelical Lutheran Church in Canada discussed a wide variety of issues from a proposed Free Trade Agreement between the United States, Mexico and Canada, which they expressed "serious reservations" over, to refugees who are "unjustly trapped in Canada," according to a news report from the Evangelical Lutheran Church in America.

The delegates passed a resolution regarding such refugees calling on the federal government to "begin immediately to develop a new humanitarian refugee policy" in keeping with the United

Nations Declaration on Human Rights and Canada's Charter of Rights and Freedoms.

Among other things, the ELCIC voted to use the 1992 anniversary of Columbus' arrival on Canadian soil as a time "to reflect, to remember our history of the unjust treatment of indigenous peoples, and to examine ways to redress the injustices that exist today."

We'll never all agree

We have continually found...that there is by no means universal agreement even among those who have not been found wanting in zeal for godliness, in piety and moderation in discussing the mysteries of God. God has never so blessed his servants that they each possessed full and perfect knowledge of every part of their subject. It is clear that his purpose in so limiting our knowledge was first that we should be kept humble, and also that we should continue to have dealings with our fellows. Even though it were otherwise highly desirable, we are not to look in the present life for lasting agreement among us on the expositions of passages of Scripture.

When, therefore, we depart from the views of our predecessors, we are not to be stimulated by any passion for innovation, impelled by any desire to slander others, aroused by any hatred or prompted by any ambition. Necessity alone is to compel us, and we are to have no other object than that of doing good.

Excerpt from Calvin's dedicatory letter to Simon Gryneus in the preface to his commentary on Romans.

Sunny Sunday

Anne Hutton

Steve glanced with pleasure at the dawning sky over the valley's South Mountain. The sun was bright enough, but on the western horizon small grey clouds warned of rain before day's end. Three fields of hay down, ready for the baler, and if it didn't get done today he'd lose a couple of days and a lot more in feed value. The sweet corn badly needed the rototiller run through, with pigweed and vetch almost as high as the corn stalks. If the rain got on that, the corn would disappear in the weeds.

But this was Sunday and he had to go to church. He turned quickly from the milking parlour window and removed inflations from Number 24. She took a last lick at the feeder, then cumberously clomped off into the freestall. Number 49 was next, and he noticed a suspicious swelling in one quarter. Expertly stripping a bit of milk by hand, he dealt with the threat of mastitis even as his mind continued to dwell on a half acre of sweet corn. If only he could run the rototiller through before the rain, that corn would shoot up high as an elephant's eye in no time. Last year sweet corn prices were down because everybody and their uncle was in on it, so this year there'd be less competition and he might get a decent price at the farmer's market.

Pastor John would probably preach forever, as he always seemed to do in summer when Steve ached to be out under the open sky, pulling a dandelion here or digging out a thistle there. Not that he'd work on Sunday, apart from milking these eternal cows. Even the Bible said you should look after your livestock on Sunday. But you couldn't cut hay or run anything with an engine in it, like the lawnmower, because Sundays were for quiet times. Sundays were for church and for visiting the family, and maybe for the occasional wiener roast at Black Rock on the Fundy Shore.

Even as he flushed out the milk line and doublechecked the stainless steel bulk tank, Steve continued to mull over the Sunday-work thing. Every farm instinct urged that he protect his corn right there and then and worry about church later. He might make an exception just once, he argued to himself. Donna needed new clothes, she had said only yesterday. Only three months pregnant and nothing fit anymore. She was already on extra vitamins and they'd have to get a crib and stroller and car seat and diapers and hundreds of other things for Junior. And all of it cost money, and the mortgage payment was due at the end of July. He'd have to make sure the money was there.

But there was so much more to it than that. All that broad expanse of sky out there called for him to come out, to be under it, to become a part of the land. Church was good too, especially the singing. Some of those hymns brought out exactly how he felt about farming, about milking cows and working the fields. They even expressed the frustration of failed crops or overdue payments in their many references to a broken world. But church was good mainly in the winter or on cold rainy

days when you couldn't be outside working anyway. They should have church late at night, after dark, he thought. Then he wouldn't have to waste any sunshine on it.

Steve felt the sun's early promise as he left the milkhouse. Walking to the white frame farmhouse he felt a rash resolution beginning to form in his brain. Donna could go to church without him and he'd go and till the corn patch. The enticing smell of bacon greeted him as he opened the porch door, kicked off his boots and shucked his overall.

"You're late!" Three years of marriage had bred familiarity into Donna's greeting. "Better eat this quick and hop in the shower if you don't want to miss church."

He seized on the opportunity.

"I don't think I can make it anyway. Number 37 might calve this morning and I should check her once in awhile. You go ahead without me."

Donna eyed him suspiciously.

"Not in the mood for church, are we? I suppose you'd like to get that hay baled instead of wasting a perfectly good morning sitting in a pew. C'mon, why don't you get ready quick?"

and impatiently pushed it beyond the normal slow chugging up the incline. Tailgate slammed, Steve was in the truck and down the road at better than speed limit.

I the cool brick sanctuary, Elder Mawson Davidson was reading the Law. Pastor John had been called away to an accident victim and Mawson was doing his best to replace him. He'd get them to sing a couple of extra hymns. People always liked more music. Sally Rideout had agreed to sing a solo, so that would help fill the time. And he'd found a pretty good meditation in last October's issue of the church paper. Conducting a worship service was a difficult thing for a retired farmer. Mawson felt unworthy of the task, but church had to go on even when the minister was away. He hoped there wouldn't be too much criticism of his style. If you made too much eye contact with the congregation they thought you were taking over from Pastor John. But if you simply read all the words, the Good News didn't convey much excitement. And it was good news, he felt that in his heart and soul. Some days it was harder than others to get excited about it, but where would he be without

"Steve felt the sun's early promise as he left the milkhouse. Walking to the white frame farmhouse he felt a rash resolution beginning to form in his brain."

Steve shook his head stubbornly. Having plunged into the abyss of Sabbath breaking he wasn't about to be deterred. He forked half a fried egg into his mouth, chewed hard, poured sweet coffee after it and mumbled something unintelligible about Pastor John and his endless preaching. Donna, having come to recognize symptoms of male contrariness, gave up and got her yellow skirt on, the one with the elastic waist. Within fifteen minutes she was out the door and down the road.

A sudden thought struck Steve. He'd have to load the rototiller on to the pickup, drive it down to the corn patch, do the work and get back home before anyone saw him. Maybe the good Lord would understand him taking a Sunday morning off from church, but surely the neighbours wouldn't. Especially if they had just gone to church themselves they'd frown on his decision, to say the least.

Well, he'd just have to time it right. Shouldn't take more than half an hour to actually till those 10 rows. He'd have the thing back home and in the toolshed long before Donna or anyone else came back. Steve grabbed his cap, stuck it back on his unruly hair and wasted no time getting his long legs to the toolshed. Backing the pickup to within eight feet of the door, he slid a couple of eight inch boards down for a ramp, with the ease of long practice. The tiller started on the first pull. He snapped it into forward

God?

Remember the Sabbath Day to keep it holy. Donna twinged a little in her pew, suspecting Steve's sudden concern for a cow that wasn't due for at least another week. What was he up to anyway? Her lips curled in the hint of a grin, knowing too well the depth of his love for growing things, the farm blood that went back at least four centuries. You shall not steal. You shall not commit adultery. She settled back into the service and focused on the next hymn. I know not why God's wondrous grace to me he has made known. I don't know either, she thought, a hint of wonder in the thought. Heaven knows we botch it up enough. Only yesterday she'd lost her temper over some fool thing, too much cow manure in the porch or something.

Back in the corn patch, the rototiller churned away. Steve gripped the handles tightly, releasing the activator bar when the tines caught a rock and the engine faltered. Raising the back end quickly he avoided a stall, simultaneously leaning down to pick up the offending stone and heave it out of the patch. This field had been rock-picked only two years ago, but every winter frost heaved more rocks to the surface. You'd swear that stones laid eggs the way they seem to multiply year after year.

Over the tiller's noise he glanced at the hay fields. A hawk swooped over,

pursued by three crows defending their territory. The tiller lurched sideways and took three corn plants with it. Steady there, Steve cautioned himself. Keep your mind on the job. But his awareness of vivid green alfalfa under open sky continued.

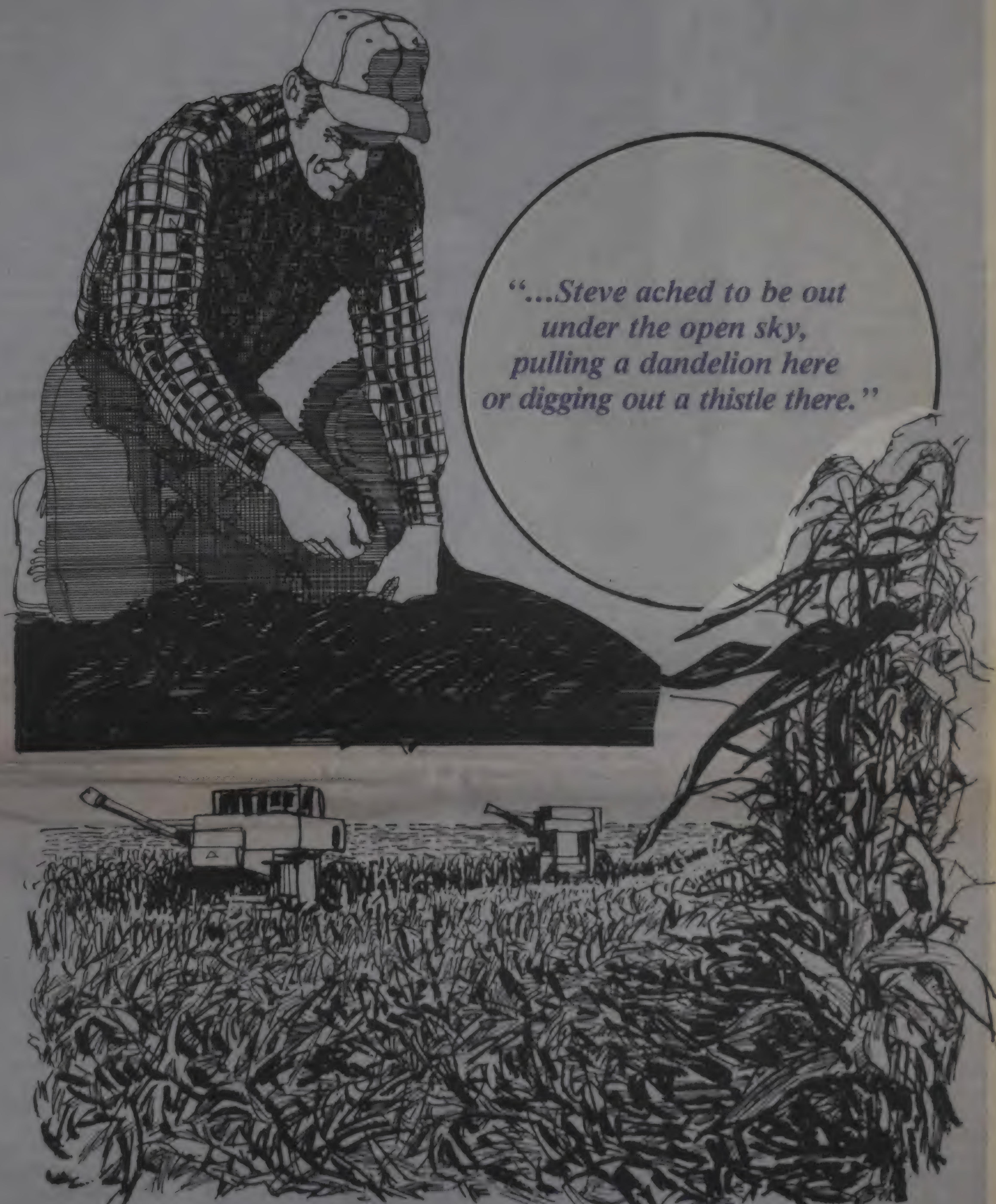
He checked his watch. Church starts at ten-thirty. Usually Pastor John preached for half an hour and if there was no extra music or a baptism or something the service would be out in an hour. Donna always stayed for the social coffee downstairs. But he'd better not count on that. This would be the day the coffee machine broke down and they'd all come home early. Allowing ten minutes for their drive back, he'd have to get the tiller back in the shed no later than eleven forty-five. Eleven forty, just to be safe.

The corn was growing beautifully. Steve did some calculations as the tiller bucked its way along. If he could get two and a quarter per dozen at the market, this little piece of land would sure pay its way this year. No doubt the price would drop once everybody else brought their corn, but he was pretty sure he had a week's start on most of them. With the southern exposure and a fair elevation, he'd taken a chance and planted early. No frost had struck and he'd attended industry with much hope and thankfulness.

Eleven fifteen, said his watch, and two rows to go. His thumb hit the speed control but the machine was already at its best. Both strong hands pushed a little harder, urging the tiller on. In the wooded gully behind the field a cock pheasant gave its harsh cry. The clouds were a darker shade of gray now and drifting towards him with the west wind. Too bad about the hay. If the showers stopped tonight it might dry up enough by Tuesday, depending on how much of a breeze there was. Couldn't do much about it anyway. At least the corn would be in better shape to soak up the rain.

In church, Mawson Davidson heaved a sigh of relief as he pronounced the final amen. The meditation had been a bit on the brief side but the singing was good and Sally's voice had soared through that hymn, *I come to the garden alone when the dew is still on the roses*. A bit sentimental maybe, but folks liked that song. They were pretty well all farmers or gardeners, so they could relate to the feel of dew and a quiet walk in the morning. In fact, most of them probably were glad to get out into the sunshine again, heading for the shade of tall maples on cool front lawns. He met Betty in the foyer and they hurried to their Buick, stopping only for a brief thanks to Sally halfway down the steps. Mawson's foot hit the accelerator and they hit the highway. Betty's sister was coming for lunch and they needed to get home quickly.

Eleven-thirty, and the tiller trucked its deliberate way towards the pickup's waiting ramps. Steve aimed it squarely for the two by eights, but one wheel slipped off and he had to move fast to keep the cumbersome machine on an even keel. He pulled it back.



"...Steve ached to be out under the open sky, pulling a dandelion here or digging out a thistle there."

straightened the boards, and slid the gear lever into forward again. The tiller crawled up, boards tilting crazily as the weight came down on the upper ends and into the pickup's bed. Steve slid the boards alongside, shoved them a bit farther, jumped down and slammed the tailgate. Then he heard the unmistakable purr of the Davidson's Buick coming up the road.

He had time only to take a step sideways from the tailgate, aiming himself for the roadside ditch in a guilty impulse to avoid eye contact with his good neighbours. They whizzed by in a gust of humid air and, he thought, disapproval. Son of a---! He said it aloud, staring at the rich dark soil between rows of corn. How on earth did they get back so early! He wondered whether Mawson would be over the next morning to gently lecture him on the evils of a broken Sabbath. *It's not right.*

Your parents didn't raise you that way. He sighed. Stupid corn, he thought, looking at it in defeat.

But the green spikes of corn stared right back, as if to correct him. Stupid me, he amended his thoughts. I got my priorities wrong this time. Should have left it till Tuesday. Wouldn't have made that much difference. It's just that I hate to sit in that stuffy church when there's green growing things out here and the breeze is blowing and the promise of rain is so thick you can taste it. Even now the grey clouds were coming overhead and an early rumble of thunder warned of soft refreshing rain. It would be a good rain after the close humidity, plants and soil drinking in the moisture with abandon.

Unexpectedly, the memory of a sermon flashed into Steve's head. Pastor John talking about some French thinker, Voltaire maybe. Apparently

this guy was not much of a believer. But one day he climbed a vast mountain and saw, stretched ahead of him for endless miles, the beauty of valleys and plains, the abundant wealth of the land. *Okay, okay, this guy was supposed to have said. Okay, so I believe in God!*

Steve got into the pickup and grinned. Driving home, he broke into song as he so often did while behind the wheel, whether truck or tractor. *We plow the fields and scatter the giant seed on the land. But it is fed and watered by God's almighty hand.* People didn't always expect a rich tenor from a dairy farmer, but Steve could sing. He sang all the way home.

Anne Hanson is a farmer and journalist in the Thompson Falls and North Selway

Feature

Nigel Martin: just another kid

Louisa F. Bruinsma

It's not an easy story for the Martins to tell. It doesn't have a happy ending, at least not in the usual sense. It's a story of exhaustion and pain, of never fully understanding the why, and of daily learning about what it means to live by grace alone.

On June 10, 1985, Nigel, Brian and Evelyn Martin's fourth child, was born.

On October 10, when Nigel was four months old, Evelyn went out one evening to attend a congregational meeting. Brian stayed home to babysit the children. He put Nigel to bed, then the three older children and went to his study. Later he went to check Nigel and found him cold to his touch. He put on the light and saw Nigel lying face down, ashen and limp.

After a week in intensive care, Nigel's breathing and heart functioning had recovered. Although he had survived, the deprivation of oxygen due to a near-miss SIDS (Sudden Infant Death Syndrome) had left him severely brain damaged. He is cortically blind and deaf, severely spastic, unable to swallow and classified as profoundly, multiply handicapped.

Life would never be the same again for the Martins.

A rigorous program

There were the many doctors and specialists to visit. The trips to the Glenrose Hospital for therapy. The need for special equipment, a van for transportation, extra time needed to prepare to go places.

"You need a strong back," says his mother, Evelyn. "And time to give Nigel his ventolin twice a day, his chest therapy and the half hour it takes to feed him six times a day through his gastrostomy tube." A range of motion exercises must be administered daily to maintain his muscles and body tone.

Nevertheless, the Martins made a conscious commitment to take care of Nigel in their home. "This is only possible because of the strong emotional support we receive from our church community, our extended family and from the relief provided by having an aide," says Evelyn.

The Martins have pursued various programs to help Nigel. One therapy program involved taking him through a rigorous pattern of activities. A schedule of about 40 volunteers comprised of family, friends and church members helped administer the routine.

Educational provisions

For the last three years a special program unit grant has paid for a full-time aide to assist the family in Nigel's education.



Nigel Martin rests in tree.

Photo: Brian Martin



Jennifer Gurnett (Grade 5) helps Nigel on Journals, a time when Grade 5 students assist Kindergarten students in writing stories.

Photo: Julie Young



Bronwyn, Nathaniel, Evelyn and Leah with Nigel Martin on a family bike ride.

Photo: Brian Martin

This home-based educational program attempts to integrate multi-handicapped children into the community. The parent chooses the aide, and the aide follows the child in whichever program he or she is enrolled. Physio-, occupational and speech therapists serve as consultants to design his educational plan.

When Nigel turned five, his parents enrolled him in the North Edmonton Christian School, the same school his brother and sisters attend. So off he went with his wheelchair and knapsack to kindergarten. His aide was fully funded through this program.

During the year, Nigel has been very much a part of the class. They worked with him and helped him. They considered him a part of their community. "At the beginning of the year everybody was uneasy," says kindergarten teacher Cindy Voogd, "but by the end of the year, he was just one of the kids."

"The same student who the first day said, 'It must be awful to be like that' was during the year doing everything with him — wheeling him around, holding his hand in prayer, playing at the centres with him and putting his head up."

"My role was in helping the kids interact with Nigel. And I was apprehensive, too; but by the end of the year I was comfortable and could see his progress. It exceeded everybody's expectations."

One of the kids

"I saw him as a child, not as a handicapped person. As God's child, too. The kids overall have benefited from the interaction with Nigel. To live with him for a whole year gives a sense of total acceptance of the handicap; even more — to a degree — they don't see the handicap. They see Nigel."

Peggy Van Boom's daughter, Jennifer, is also in North's kindergarten class. "She really likes Nigel," Peggy says. "Treats him just like one of the others. She helps him exercise. She's not afraid of him. He fits right into the classroom."

"There was one thing I had hoped to come out of this for the school," says Principal Peter Prinsen. "I hoped the kids would learn to see that all children are God's children. We all have disabilities, some just more obvious than others."

"In a positive sort of way, the kids took Nigel for granted. He was one of the kids. Some kids liked him; some didn't. There wasn't pity or condescension. Some tolerated him, some enjoyed him."

Natural interaction

"It was good to see the ease with which the kids handled the

disabilities. For example, at a Christmas program rehearsal, Nigel started drooling. The girl next to him was singing, picked up his bib, wiped his mouth and just continued singing. It was just so natural and quite moving."

"I was pretty skeptical about all the things I had learned from integration during my studies," says Nigel's aide, Leila Tizzard. "How could a severely handicapped child learn along with 'normal' kids?"

"But when I got in there I saw how it could work. When he lets out a loud noise the kids don't flinch. They ask, 'Can I sit in his wheelchair? Can I be your partner, Nigel?' If he moves his lips, that means 'yes.'"

A "signal book" was designed by Evelyn and the speech therapist to help people interact with Nigel. For example, a cue in the book states, "If my head slips down, gently rap on my tray. If I still can't lift my head, take me by my forearm and give me a gentle shake. This will help me get my head up." The verbal prompt is, "Head Up."

It is true that it's good for the kindergarten students to have Evelyn. "But we do not have Nigel at North to serve as a lesson for the class. He is there to be stimulated, to learn and to be accepted for who he is."

"At North, Nigel has a community. Because he cannot speak and does not respond much, it has taken some time for this community to be built around him. He can't do that himself." The Martins consider the Christian school and its community to be just as necessary for Nigel as it is for the rest of their children.

Further funding denied

But the funding for an aide at North Edmonton Christian School is not available for next year. Should the Martins enrol him in the public school, funding for a full-time aide as well as for special equipment, transportation and consultants would all be available.

The Martins have approached the Edmonton public school board to sponsor Nigel to attend North Edmonton Christian School. They have made it clear that this does not mean paying his tuition but all the extraordinary costs involved in his education.

The assistant superintendent of public schools has denied their request. They are now awaiting word from the superintendent. "We have to prove to him that North Edmonton Christian School is the best place for Nigel," says Evelyn.

Should that also result in a refusal, they can appeal to the

Continued on page 13...

Education

Coping with the pressures of being a Christian School administrator

Rick Geertsma

As soon as I pulled the handle on the fire alarm, an uncomfortable feeling came over me. How would I shut the thing off? I recalled Bill showing me a box in the boiler room. Quickly, I made my way through the stream of students and found the box. A key protruded from one side. Relieved, I turned it. The alarm continued to ring. I panicked.

I ran through the empty halls back to my office. The students were all lined up by class on the playground, waiting for a signal from me to return.

Sheepishly, I went outside and asked Bob, the Grade 5 teacher, if he knew how to turn it off. He didn't know. Neither did anyone else. The principal always took care of it. The staff had a difficult time suppressing their smiles.

Finally, not knowing what else to do, I made a long-distance call to Zeeland. Bill calmly explained to me, through the din of the fire alarm, how to shut the system down. After hanging up, I followed his instructions. The alarm finally shut off, but my mind's ear could still hear the laughter all the way from Zeeland, Michigan, to Oostburg, Wisconsin.

Every new principal goes through the process of experiencing leadership for the first time. It's not always comfortable, as my fire-alarm experience proves. Yet those tough, embarrassing and often frustrating moments will often mold that person into one who fits the position of Christian School administrator.

I still don't always fit well, and some might say I'm the wrong size altogether. Yet, I can say with a reasonable amount of confidence that God is using me effectively in my small corner of the Christian school movement.

A shortage of leadership has become a crucial issue in Christian education today. The pressure that leaders face is a

major factor in this shortage. From my perspective, here are a few major causes of the pressure and some suggestions for reducing it.

Causes of pressure

Lack of confidence: Challenges by those who disagree, being confronted because of mistakes and other stressful interactions can decrease confidence levels quickly. Some administrators feel less confident after one or two years of experience than they did before they started. Some never regain this lost confidence and get out of administration as soon as they can.

Lack of organizational skills: Most administrators begin in smaller schools. They are expected to teach, some full-time, as well as handle the administrative responsibilities. Even individuals with good organizational skills can be overwhelmed by the incredible variety and amount of work expected of them. If organizational skills are lacking it will become obvious rather quickly as deadlines are not met, meetings are not prepared for, and communication with key individuals becomes sporadic. Criticism increases and the pressure to improve performance grows.

Differing expectations: Administrators generally come into their first job with excitement and high expectations. They are excited about being leaders and look forward to positive experiences as their plans and ideas for the school unfold. What many find, however, is that others have different ideas about what direction the school should take. As these differing expectations clash, frustration grows as the administrator's agenda for change does not go forward.

Lack of time: Because many new administrators have a heavy workload, they soon become weary. If they are

married their family life suffers, as many nights are spent with office work, attending meetings or catching up with classroom work that has been piling up. Pressure builds as the desire to spend time with the family clashes with the desire to get the work done well and on time.

Differing philosophies: Many Christian schools battle increasing pressure to change their Reformed perspective on Christian education as their student population becomes more diverse. The administrator often is the first to face these challenges and may spend many hours defending what the school is doing rather than seeking ways for actual improvement. While questioning the school's philosophy can be healthy, repeated challenges cause frustration to build, increasing the pressure.

Antagonistic people: Every community and organization has antagonists or potential antagonists. I define antagonists using Kenneth C. Haugk's definition in his book *Antagonists in the Church:*

Antagonists are individuals who, on the basis of nonsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity.

If the new administrator does not have a high level of confidence, and if the Christian school community does not have a clear understanding of how to deal with such individuals, the consequences of the antagonist's attacks can be, and usually are, devastating. Many leaders have resigned rather than contend with such a person.

Lack of a support group: Many new administrators have difficulty sharing their problems or concerns with

anyone other than their spouse or a close friend. In many smaller communities the only person who has had similar experiences may be the local pastor. Not having a support group may result in internalizing pressures and stress.

What can be done?

Those who face some or all of these stress producers can feel helpless and controlled by the situation. There are, however, some important steps that can be taken to reduce this pressure and improve the enjoyment of administration. If you are a new administrator, what can you do?

Develop a strong and consistent devotional life: Being much at prayer and studying God's Word brings peace beyond anything else you can do. Get close to God and he will lead you in profound and amazing ways.

Personally clarify your school's mission: This helps you give direction and provide real leadership, enabling you to weed out the unimportant from the mountain of ideas for change and progress in your school.

Be aware that you are part of a team: Together with parents, teachers, board members and students, you can build an ever-stronger Christian school. Allow others to have input and power in decisions which directly affect them. You need not be a dictator to be a successful leader. But don't make the mistake of avoiding responsibility. Be willing to give your input and ideas, and then carry out your responsibilities fully, without placing "blame" for bad decisions on someone else.

Educate yourself, board members, and others in leadership positions in your school on how to handle perpetually antagonistic people: By dealing with such individuals in a strong, consistent and decisive manner, you defuse their ability to cause turmoil. When antagonists cannot find a power base, they usually give up after a time.

Give credit to people when they do well: Positive feedback to staff, board members, parents and students go far in creating a positive climate in a school. Take a leadership position in giving sincere compliments.

Organize your time carefully: Use a daily, detailed calendar and stick to it. Plan ahead, remembering to schedule time during the school day for unexpected problems (usually at the beginning of the day), and scheduling time for your family. Place family time on your calendar a month ahead of time, and when someone calls you to schedule a meeting for that evening, tell them the evening is already taken and reschedule for another time.

Don't be defensive when criticized: Even criticism by an antagonist should be seen as a way to grow. Look for the grain of truth in any criticism. Don't be angry when someone confronts you in an emotional manner. Respond as a well-put-together adult who is willing to have two-way communication even if your critic isn't.

Form a support group of other community leaders who meet together regularly and pray for each other: Don't use it as a gossip session. Use it as a time to share personally with each other and as a chance to build up someone else.

Give yourself time to grow in confidence: Don't expect all success and 100 per cent support and love. In time you will grow and as your confidence increases, so will your ability to deal with setbacks and problems.

Talk positively with others about what you do: Stress the joy of working with great people, of never being bored and of having a leadership role in an institution as vitally important as a Christian school.

C.S.I. (Christian Schools International) Christian schools world-wide need leaders. We need to tap the great potential among our own teaching staffs and college graduates for administrators who will be willing and able to lead our Christian schools into the next century. By finding ways to reduce the stress and pressure many new administrators currently experience, we will be assured that sufficient potential leaders will see Christian school administration as their calling.

Nigel Martin: just another kid

...continued from page 12. entire Edmonton public school board of trustees. The only recourse after that is to launch an appeal to the provincial Minister of Education who may appoint an appeals committee to review their case.

Not a blessing

It's a long process. For now, plans are for Nigel to be enrolled at Athlone Public School near to the Martin's home between Edmonton and St. Albert.

During the last years Evelyn

has served as a parent volunteer to provide support for other families in similar situations. Next week the Martins will be photographed and videoed for a United Way poster.

"I still can't think of it as a blessing," says Evelyn when she thinks on the impact of her experience with Nigel. "He has never in all these six years smiled. I wonder, does he know who I am?"

"I do believe in miracles. But the miracle of wholeness we'd prayed for for our son has never happened. There hasn't

been a quick fix and feeling of overwhelming thanksgiving. But there has been grace, and there has been hope and there has been love. And perhaps that is the real miracle. That we can still love a child who can never tell us he loves us back. That strength and patience is a gift from God. And we still pray for a smile."

—Lynn F. Bracken, a member of the development for the Edmonton Christian Schools.

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Education/Labour

Ontario teachers write curriculum for Christian schools

ANCASTER, Ont. (OACS)

— Enthusiasm ran high among the participants in the 1991 curriculum writing workshops of the Ontario Alliance of Christian Schools (OACS). For two weeks in July 27 writers and three project leaders developed units and courses of study that would each make a distinctive contribution to a Christian program.

Led by Jim Vreugdenhil, elementary education co-ordinator for the OACS, three teams developed a Grade 7-8 geography unit, "People in the Tundra Biome," and two Grade 7-8 media units, "In Focus — A Study of Television and Magazine," and "In Time — A Study of Radio and Newspaper."

John Stronks, a professor of education at Redeemer College and a part-time social studies consultant for the OACS led the development of two Grade 4-6 units, "Cultural Studies: Mexico," and "Cultural Studies: Nigeria."

At the secondary level, seven teachers produced two courses of study under the leadership of Herman Proper, secondary education co-ordinator, "Introductory Computer

Studies" is a first computer course for Grade 10 or 11. "Civilizations in History" is a Grade 11 course which explores the roots of Western civilization.

Broad-based funds

The projects were approved by OACS and the Canadian Curriculum Council. A grant of \$24,500 from the Canadian Christian Education Foundation will cover part of the cost; the rest is paid by the OACS per-student curriculum levy and by funds raised by students for the OACS "Loonies for Lewey" campaign, formerly known as Christian Textbook Day.

"We are grateful to all of these groups for supporting these projects," says Herman Proper. "These workshops are very important to the OACS schools, not only to provide quality Christian materials but also to develop the enthusiasm, Christian insight and curriculum abilities of the participating teachers."

The curriculum will be completed and released during the coming school year and will be available to Christian schools across Canada and the U.S.



Rick Dykstra, Brian Roodnick and Peter Minnesma develop the next unit of their course of study on the computer.

Photo: Courtesy of OACS



In and around the workplace

Ed Vanderkloet

Employment equity (1)

A few months ago I used some examples from personal experience to show that bias and bigotry are sometimes not far below the surface when it comes to employing women or visible minorities.

While it is no doubt true that agitation among these groups stems from perceived rather than real discrimination, the evidence that surfaces from time to time nevertheless reveals the lingering existence of ugly racism and sexism.

Earlier this year, for example, the Canadian Civil Liberties Association reported that some of its staff members, posing as employers, had contacted 15 Ontario employment agencies asking for employees and at the same time inquiring if the agencies would be willing to screen out all non-whites. Twelve of the 15 agencies readily expressed their willingness to comply. They went on to say that the request for discriminatory screening was a "pretty standard" request and that "appearance means a lot, whether it is colour or overweight people." The case is only one illustration, and anyone willing to see and listen knows that there are many more.

What is the government's role?

Employment equity laws are designed to force employers to hire in such a way that (at a certain target date) the race and gender makeup of the workforce will reflect that of the population in the area. In other words, because employment discrimination on the basis of gender or race is forbidden, and because such discrimination is often hard to prove, a company will have to hire women and minorities in direct proportion to their numbers within a geographic area. (As an aside, since discrimination on the basis of creed is equally forbidden, one wonders whether we can also expect laws that will require the proportionate hiring of Anglicans, Catholics, Baptists, Reformed, Muslims, Hindus, etc.)

As could be expected, employment equity legislation has kicked up a storm of protest, especially in the business community.

However, in the raging debate one seldom hears a question whether it is appropriate for the government (in terms of its peculiar task and ability) to intervene this much in the area of business and labour. Yet it seems to me that is the question which must be asked first.

We'll probably agree that it is a typical task of government to prevent injustice and to punish wrongdoers. But in the first place, that doesn't apply to *all* injustice (do we need a law that stops mom from sending little Johnny to bed when it was not he but Suzie who started the fight?) and secondly, even appropriate laws against injustice can only go so far and only do so much. Certainly government cannot eradicate all wrongs. To illustrate, government can (and does) enact laws that regulate divorce cases and guard against certain obvious injustices. But it cannot stop the divorce, much less heal the hurt felt by the people involved (especially the children). And, to use another example, government is not called to prevent or to punish marital infidelity. Yet who will deny that these are terrible wrongs in society?

Applied to the employment scene, it is the obvious duty of government to combat discrimination on the basis of gender and race. A company that overtly discriminates, like those that ask employment agencies to screen out visible minorities, should be penalized. But must a firm also be forced to hire certain quotas of women, blacks and Natives? In my opinion the answer is no. When we deal with the task of government, is there not a fundamental difference between proscribing bad behaviour and prescribing good behaviour? But I readily concede that these are not cut-and-dried issues. Let's talk about it a little further next month.

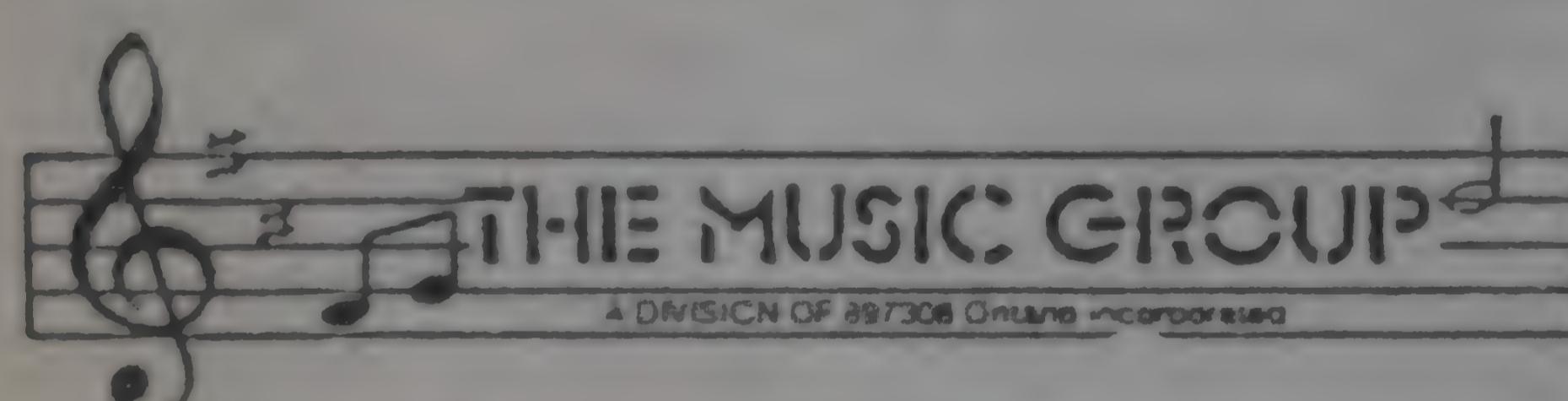
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Ed Vanderkloet is a national representative of the Christian Labour Association of Canada (CLAC).

Education/Finance

Calvin Centre looks for big picture in Christian schooling

Robert Koole

GRAND RAPIDS, Mich. — From July, 1991, to May, 1992, six scholars — two from Calvin College and four others from the United States, Australia and Canada — will spend a year engaged in research, discussion and writing about the vision and practice of Christian schooling. The study, which is sponsored by the Calvin College Center for Christian

Scholarship, will focus on the following three areas of concern:

- 1) developing the vision that has guided the establishment of Christian schools;
- 2) examining how students, parents, teachers and board members interact in order to discover how Christian schools can become more caring and effective communities;
- 3) encouraging and refining

ways of teaching and learning that create Christian communities of learning.

The study is not primarily interested in finding out what is wrong with Christian schools today. Nor are participants first of all interested in painting a rosy picture, a glowing portrait of Christian schools. During the past years, articles written about Christian schools indicate that many graduates have positive feelings about attending Christian schools. Others, however, criticize what was or wasn't taught in the Christian schools they attended. As Bert Witvoet expressed in his March 15, 1991, editorial:

The good news is that there is generally a lot of respect for Christian school teachers, who

stand in front of classrooms day after day trying to implement what sometimes must seem like an impossible task.

Too much is assumed about people's faith and that it is 'not cool' to talk about one's faith in a personal way.

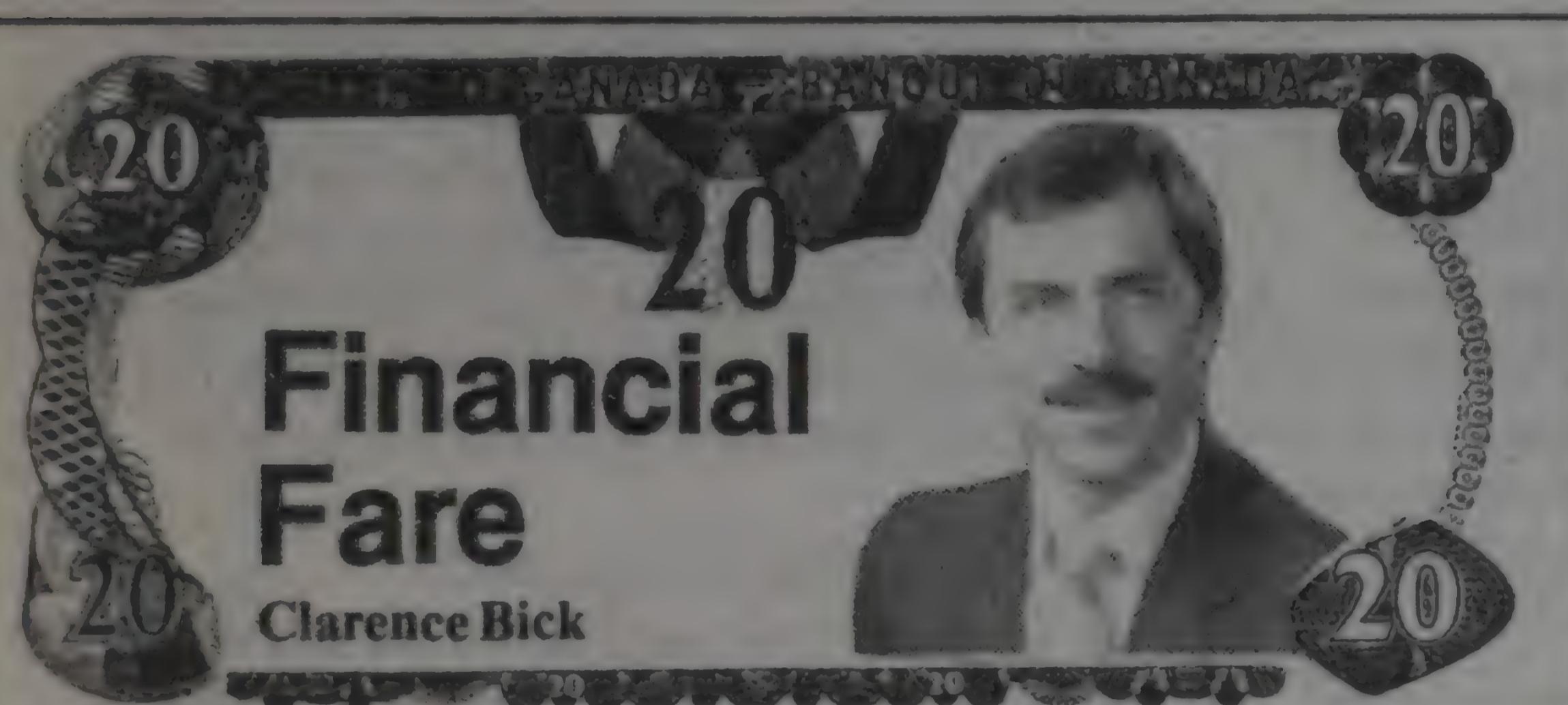
We would do our students a favour if we were more frank about the things that trouble our community and our society.

happening in society, locally as well as at large. Some schools tackle head-on the difficult problems, e.g., family breakdown, that are part of our society by providing awareness and encouraging students and teachers to challenge many of the standards and practices considered "normal" in society.

Institutional context

Schools have particular ways of operation that are different from a family, a business and a church. How a school is organized influences and sometimes determines the ways in which the people in a school relate with one another. One of the key questions that should be asked in schools: does the culture and/or climate in a school encourage questioning and growth for students, teachers and parents? Or does the present culture and/or climate in a school limit learning and restrict growth through both formal and

Continued on page 16...



Stock markets always rise over the long run

The relatively strong performance of the stock market in the last 10 months has many people guessing about the future direction of share prices. The conventional viewpoint on stock market investing is summarized in the phrase "what goes up must come down." For those who subscribe to this point of view, the summer of 1991 is a bad time to invest, since we have experienced about 12 per cent of growth on the TSE, and about 25 per cent growth on U.S. stocks.

Over the long run the stock market has always surpassed previous highs to reach new ones. I recently received a chart showing a \$100 investment in 1871 in an index of stocks in the United States. With all dividends and capital gains reinvested, the value today would be over \$1.8 million, for an average growth rate of 8.5 per cent over the last 120 years. This compares favourably with interest bearing investments, which averaged less than three per cent over the same 120 years.

The general trend is a straight line angling up to the right. There is a small zigzag pattern representing temporary and relatively small but sharp increases and decreases, but over the long run there is no mistaking the clear upward trend. Bull markets have always been followed by temporary bear markets, to be followed by another rising market. It appears that the last downturn ended in October of 1990, and that this bull market is for real.

Logical trend

The upward trend is logical. The main reason to be in business is to make more than in another investment. In a very simplistic example, you have two choices: deposit your money in a bank, or own the bank. The current owners of the banks (shares) have obviously concluded that it makes more sense to own the bank than bank their money. Over the last 15 years, the total return on shares of the Royal Bank has averaged 13.7 per cent while savings accounts averaged 8.2 per cent.

Too often investors look at absolute values instead of relative valuations. While stocks may hit new highs in dollar values, the relative valuation may still be very reasonable. Let's go back to our bank example. In the mid-1950s a senior person at a bank branch could make over \$4,000 per year. In the 1990s the same person can make well over \$50,000. If a shareholder of

this bank was enjoying 10 cents earnings per share 35 years ago, there should be a dividend of \$1.25 now if the bank owner is to have the same increases as the worker he or she is paying.

In the mid-1950s an average house in Hamilton, Ont., could be purchased for about \$10,000; the house would now sell for \$125,000. It is reasonable to suggest that bank assets should climb by at least the same rate. If the bank branch in our example was worth \$40,000 thirty years ago, it could now be worth \$500,000.

When both the income and assets of business are viewed in the same way as the rest of our economy, it is clear that in general, businesses will always have to grow in value. It is no more logical to suggest for the stock market that "what goes up must come down" than it is to argue that our own incomes and house prices will drop. Can you imagine income levels today of \$4,000 per year and houses priced at \$10,000?

Temporary peaks and drops

It is true however that stock markets hit temporary peaks. But the drops are relatively small and temporary. On average, the rises on the TSE last 36 months for a gain of 76 per cent. And on average investors suffer through bear markets for 11 months, with a loss of 27 per cent. Clearly then, investors will make money over the long run, assuming that they have a well diversified portfolio.

There are many other arguments for increasing market values. Since 1983, 10 per cent to 12 per cent of the available shares on the North American markets have been lost to buyouts, buybacks and mergers. This has never happened before. Meanwhile, cash reserves have climbed. Many of these investors will be looking for alternatives to current low interest rates, increasing the demand for stocks while supply has decreased.

In the short-term investor, psychology takes precedence over fundamentals. Any long-term investor must be aware that short-term drops will occur, as will bull markets. Neither scenario should be a surprise to those who have done their homework.

Clarence Bick has a financial planning practice in Ancaster.

Cultural context

Many people in Canada and the United States have in the past 10 years criticized what schools and teachers have or have not been doing for and with students. At present both countries are looking at proposals for developing national testing programs, hoping that national test results will tell what is positive or negative about the achievements of students and schools. However, limited results can be expected from this type of testing program. Most schools reflect what is



Calvin Center for Christian Scholarship 1991-1992. Standing (l. to r.), Peter DeBoer, Doug Blomberg, Harro Van Brummelen; sitting (l. to r.), Steve Vryhof, Robert Koole, Gloria Stranks.

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B.C. government minister defends support of independent schools

Robert VanderVennen

TORONTO, Ont. — In action that will sound strange to Christian school supporters in Ontario, British Columbia's Education Minister Stanley Hagen recently issued a statement in defense of his government's financial and moral support of independent schools.

Hagen was responding to a charge by Ken Novakowski, president of the B.C. Teachers' Federation, that the "government wants to pump up the private schools while it shortchanges the public schools."

"The government of British Columbia supports the concept of choices for parents in how they wish to educate their children," Hagen said.

"Independent schools are an important part of the mix of education choices offered to the people of B.C. They are cost-effective and serve, in the end, to strengthen the British Columbia school system."

Hagen pointed out that the 40,000 students enrolled in independent schools last year

represent a significant saving to the taxpayers of B.C. Those students in the public schools would have cost the province over \$202.9 million rather than the \$79.6 million provided by independent school grants, not to mention what would have been needed to build the public schools they would need.

Hagen pointed out that the parents of students in independent schools "contribute to the full support of the public schools like all other taxpayers and then must pay for the tuition of their children to attend independent schools."

In addition to paying for the public school system, B.C. tax funds make a contribution to the operation costs of correspondence and distance learning, home education and independent schools.

Calvin Centre looks for big picture in Christian schooling

... continued from page 15, informal rules?

Organizational context

The research of CCCS team members is a small part of the on-going work in Christian schools. In addition to a June conference with teachers, principals and parents, team members have frequent contact with people who work in schools and in organizations that serve schools. Discussions with representatives from Christian Schools International and with the various district co-ordinators from the Ontario Alliance of Christian School Associations, Christian Schools International District 11 and the Society of Christian Schools in B.C. will enable them to significantly broaden input for their study.

Expected product(s)

The CCCS team hopes to produce materials that will be directly beneficial in schools and school communities. Their book will be addressed to all

those directly involved in education, especially to teachers. They hope to bring together examples of promising practices and provide ways of addressing problems in Christian schooling. The book will be written in a readable style and will include discussion questions and workshop ideas for boards, parents, principals and teachers. They are also exploring additional formats such as audiotape, videotape and in-service materials.

The team seeks to work with the vision that has directed the establishment of Christian schools and hopes to refine that vision in a way that will enable groups of parents, teachers and students to celebrate the joys and reflect on their situation in order to daily walk with the Lord and live in a community of learning that is filled with hope for the future.

Robert Koole is CCCS team member on leave of absence from Edmonton Christian Schools 1991-92.

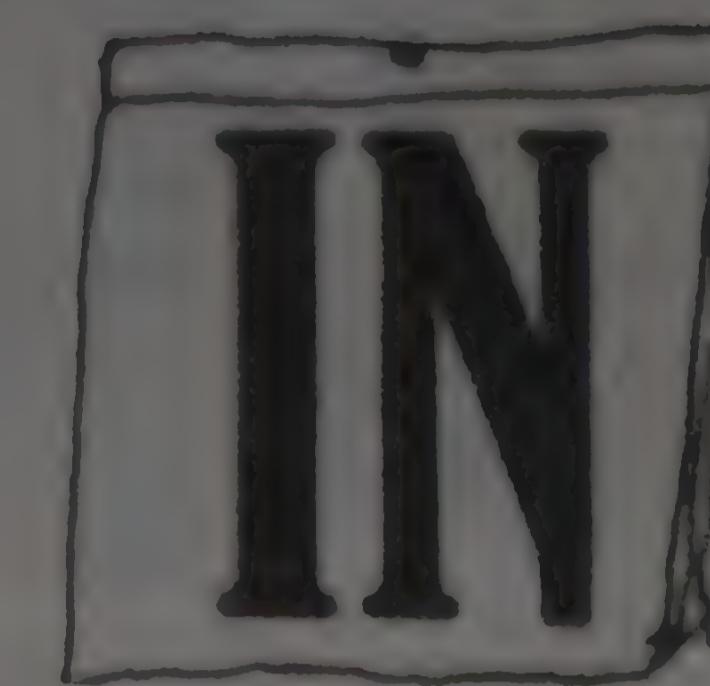
Promising practices and stories of failure

The Calvin Center for Christian Scholarship will study from July 1991 to May 1992 the theory and practice of Christian schooling. If as a parent, board member, principal, teacher or student you have a story to tell about your experiences with or in Christian schools, we would appreciate receiving a note.

Please forward any items to Dr. Gloria Stronks, Co-ordinator, Calvin Center for Christian Scholarship, Calvin College, Grand Rapids, MI 49546.



Peter and Marja are



Dear P & M:

About three years ago my wife and I bought a new and rather expensive home. At that time I was well-paid and could afford the high mortgage payments. Personally I was quite content with the home we had and frankly didn't feel quite at ease about this purchase. My wife convinced me (and it really didn't take that long, either) that for many reasons this was a good buy and investment.

Six months ago I lost my job due to layoffs and haven't been able to find other employment. Financially we are in deep trouble. But the question which is really nagging me is: Should I as the so-called "head of the family" have refused to buy this big house which we really didn't need? Don't misunderstand me, I'm not blaming my wife in this case, only myself.

Dear Kicking Myself:

You are beating yourself up over a past decision that hasn't worked out due to circumstances that you could not have foreseen. If only I hadn't lost my job. If only we had not bought this larger house. If only my wife hadn't convinced me that this purchase was a good investment. If only!

But "ifs" are for children. It makes no sense to live in the past and no-one is helped by finding someone to blame. If it had worked out, you'd be applauding your mutual decision. As it is, you will have to be co-responsible and face the present in partnership. Anything less is unfair to your wife and dangerous for your marriage.

You ask us to evaluate what you should have done three years ago. We will not join you in the past and take a cheap shot on the strength of 20/20 hindsight. We will only remind you that both of you can still make decisions together that fit the current facts. Three years ago it made sense to buy bigger. Today it may make sense to sell and buy smaller. For all you know the equity on your home will see you through this time of unemployment, in which case you will still be able to see the wisdom of buying your house three years ago.

You never know when your partnership and your personal faith will be put to the test. The keys to surviving a difficult period with both intact are joint acknowledgement of the good and the bad, as well as trust that the Lord will meet your every need.

Heads of homes who shoulder all the important decisions alone carry heavy loads that are much lighter when spread over two backs. That's why you are always better off splitting the blame for poor decisions and sharing the blessings of those that work out well.

Dear P & M:

Occasionally I'm invited to a baby shower before the baby is born. I always find an excuse not to go, as I prefer to buy the baby a gift after his or her birth. Many years ago one of my office colleagues was expecting her first child after 18 years of marriage. We, the office staff, gave her a lavish baby shower prior to the baby's birth. However, the baby, a healthy, well-formed boy, became strangled by its

umbilical cord and died. It's needless to say how we all felt.

Since that time I refuse to attend a shower before a baby's birth. My question to you is: Should I be up-front about my real reason for not attending, or keep on making phoney excuses? Either way, I feel uncomfortable.

Dear Making Excuses:

It makes sense to wait with a shower until you know whether the child is a boy or girl and that all is well. We do have a low infant mortality rate in North America. Nevertheless, any number of things can complicate a pregnancy or jeopardize a birth. Your experience is a vivid and sobering example of what can go wrong. We can certainly understand your reason for avoiding baby showers until the baby is born.

In the future when someone invites you, simply say: "I prefer to attend a baby shower after the baby is born when we know that all is well." If you are pressed for a reason, give a simplified version of what happened and leave it at that. There's no need to make phoney excuses or to go into great detail. Do insist, however, that your concern not be communicated to the prospective mother by the hostess at the time of the shower. She has enough to worry about and doesn't need anything that will trigger nightmares or provoke undue anxiety.

As adoptive parents, our baby showers were held after our children came into our lives. We have fond memories of such a celebration in a Sarnia living room where everyone was able to celebrate the arrival of our new baby daughter. Gifts were given and that was special. But the joy of this event revolved around this fact: the Lord had given us Christy who was present to be held and fussed over by all. Celebrating after the fact was wonderful for us and may also be a good way to help a new mom deal with post-partum depression.

We realize that there are also good reasons for holding the baby shower before the child is born. The prospective mother has more time and may not be as tired. This is also the time when the couple is busy buying necessities and fixing up a room for the baby. A shower in advance can help them prepare. Expectant parents have to live in faith. So do their families and friends. That's why cribs are bought and showers are given.

There's no right or wrong time to hold a baby shower. There are only different things to consider, such as the pros and cons listed above. Your letter makes all of us reconsider the way we do these things and may lead some of us to wait until we can celebrate with the child present.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classified

Classified/Events

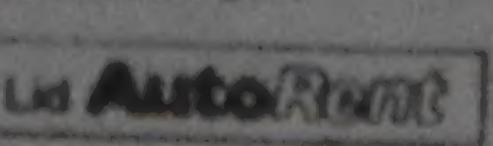
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SUNDAY, SEPT. 8, 1991, at 10:00 A.M.

After the service information about Huron Campus Ministry will
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The HCM FELLOWSHIP begins Sept. 11, 1991, in McKirdy Hall, St.
Paul's College at 4:30 p.m. Please contact Chaplain Graham E.
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The Waterloo Christian Reformed Church is located at 209
Bearinger Rd., off Albert St.

Miscellaneous

COUPON

The "women in office" decision of the CRC

This special four-page insert (*Calvinist Contact*, May 24, 1991)
carries the reflections of the Rev. Howard Vanderwell,
President of Synod 1990. Copies of this insert are still available.
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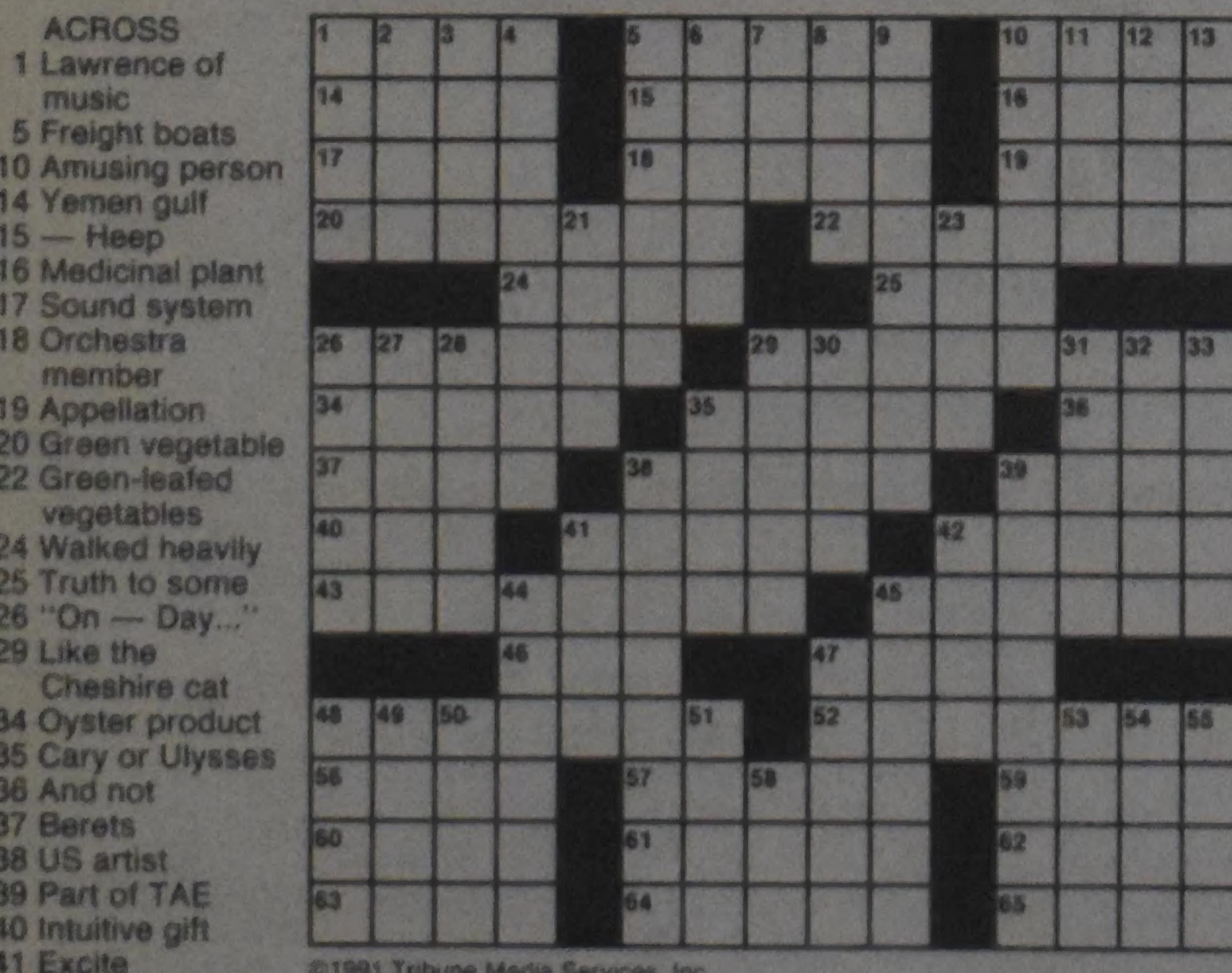
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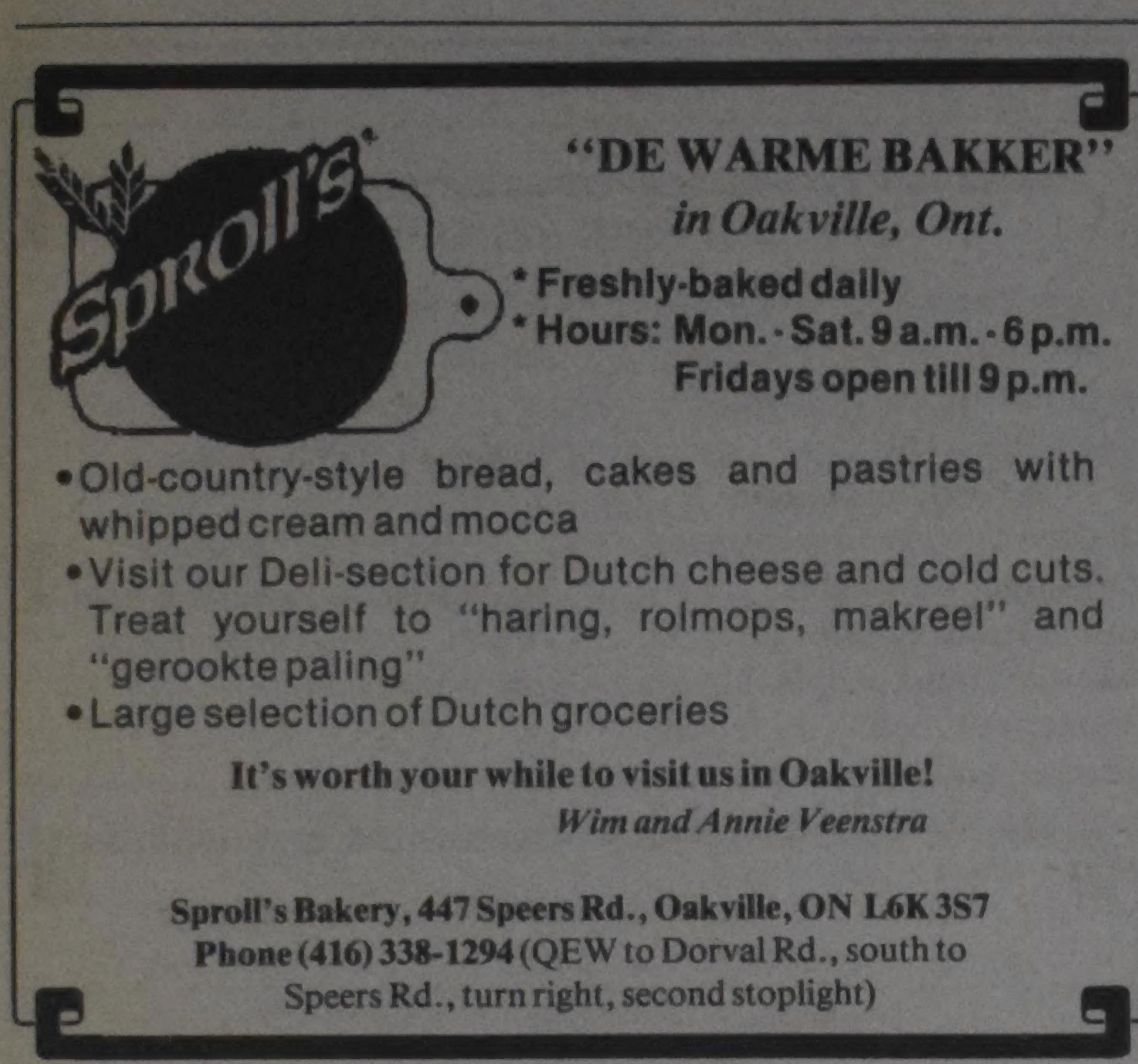
Weekly puzzle

by Ruby Welsh Wilkins



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Answer to this week's puzzle can be found in next week's issue.



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Calendar of Events



Save money by using the classifieds.

Aug. 28- Sept. 11	"Vrouwen van Oranje," important women of the House of Orange from 1506 to 1991 dramatically displayed: Aug. 28: 7:30 p.m., Maranatha CRC, St. Catharines, Ont.; Aug. 30: 2 p.m., CRC, Smithville, Ont.; Aug. 31: 7 p.m., Mountainview CRC, Grimsby, Ont.; Sept. 3: 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; Sept. 4: 7:30 p.m., Chr. School Gym, Jarvis, Ont.; Sept. 5: 7:30 p.m., Mount Hamilton CRC, Hamilton, Ont.; Sept. 6: 7:30 p.m., Knox Chr. School Gym, Bowmanville, Ont.; Sept. 7: 2 p.m., CRC, Willowdale, Ont.; Sept. 9: 7:30 p.m., Chr. School Gym, Woodstock, Ont.; Sept. 10: 8 p.m., Lambton Chr. High School, Sarnia, Ont.; Sept. 11: 8 p.m., New Street CRC, Burlington, Ont. For info. call Jan De Vries at (416) 8266 or Steve Stelpstra at (416) 632-1400.	Sept. 20-22	Back to God Hour Rallies in B.C. Sept. 20: CRC, Duncan, at 7:30 p.m.; Sept. 21: First CRC, Langley, at 7:30 p.m.; Sept. 22: Central Heights Church, Abbotsford, at 2:30 p.m.; Sept. 22: CRC, New Westminster, at 7 p.m.
Sept. 5	RCBPO Hamilton Chapter (Halton Section) meets at 8 a.m. at Henry Sieders Funeral Home. For info. call (416) 689-4297.	Sept. 21	The 1991 fall retreat for "Aware" at First CRC, Taunton Rd., Toronto, Ont. From 9 a.m. - 4:30 p.m. An opportunity to talk about many sides of lesbian/gay life inside or on the edge of the church. \$5 charge for lunch and refreshments. For info. call Linda at (416) 694-3857.
Sept. 6	RCBPO Chatham Chapter annual golf tournament. For info. call (519) 352-6323.	Sept. 25-Oct. 10	CSS's Harry Houtman in Alberta.
Sept. 13	CCM-Kitchener resumes study of Belgic Confession (Art. 8) at 8 p.m. in Faith Missionary Church, Kitchener, Ont.	Sept. 28	Organ concert by Jonathan Oldengarm, at 7:30 p.m., Benton Street Baptist Church, Kitchener, Ont. With guest artist Bruce Nuhn.
Sept. 14	"Bond van Wapenbroeders" will have a Canada Day in Kitchener, Ont. A delegation from Holland will be present. For info. call Chris (648-5155) or Bert (522-2376).	Oct. 1-10	CSS's Adriana Pierik plans to be in B.C.'s Okanagan area, Kamloops, Salmon Arm, Vernon, Kelowna and Penticton.
Sept. 19	CFFO Provincial Board meets at Muddy Duck Restaurant, 360 Steeles Ave., Milton, Ont. (south of Hwy. 401, just east of Hwy. 25). For info. call (519) 837-1620.	Oct. 8	Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. James Cathedral (Anglican), Toronto, Ont.
Sept. 20-21	Third All-Ontario Conference of the Committee of Concerned Members of the CRC. At Maranatha CRC, Woodstock, Ont. Speakers: Revs. J. Vander Kooi, Ray Lanning and Paul Murphy. For info. call (416) 562-4276.	Oct. 9	Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. Paul's Church (Anglican), Toronto, Ont.
		Oct. 9	RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 524-1203.
		Oct. 12-13	Twenty-fifth anniversary of the Ottawa Christian School, Ottawa, Ont. For info. call (613) 722-5836.
		Oct. 19	"Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, Thornhill, Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario.
		Oct. 19	All-Ontario Diaconal Conference at John Knox Chr. School, Brampton, Ont. 16 workshops and 15 seminars. Call (416) 646-4511 for a registration form.

FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR . 7:30 am 850 Digby-CKDY 6:00 am 1420

Burns Lake-CFLD . 9:15am 1400 Kentville-CKEN . 8:30am 1490

Kitimat-CKTK . 8:30 am 1230 Middleton-CKAD . 8:30am 1350

Osoyoos-CKOO . 8:30am 1490 New Glasgow-CKEC 7:30am 1320

Penticton-CKOK . 8:30am 800 Sydney-CJCB . 8:00am 1270

Port Alberni-CJAV . 10:30 am 1240 Weymouth-CKDY . 8:30am 103.1

Prince George-CIBC 8:30am 94.3 Windsor-CFAB . 8:30am 1450

Princeton-CKRP . 8:30am 1460

Smithers-CFBV . 9:15am 1230

Summerland-CKSP 8:30am 1450 Ajax-CHOO 9:30am 1390

Vancouver-CJVB . 9:00am 1470 Atikokan-CFAK . 10:30am 1240

Vernon-CJIB . 9:30pm 940 Burlington-CING(fm) . 7:30pm 107.9

Weymouth-CKDY . 8:30am 103.1 Chatham-CFCO . 9:30pm 630

Windsor-CFAB . 8:30am 1450 Guelph-CJOY . 9:00pm 1460

Windsor-CFAB . 8:30am 1450 Hamilton-CHAM . 7:30am 820

Windsor-CFAB . 8:30am 1450 Kapuskasing-CKAP . 9:00am 580

Windsor-CFAB . 8:30am 1450 Kingston-CFMK . 10:00am 96.3

Windsor-CFAB . 8:30am 1450 Newmarket-CKAN . 8:00am 1480

Windsor-CFAB . 8:30am 1450 Oshawa-CKAR . 8:00 am 1350

Windsor-CFAB . 8:30am 1450 Owen Sound-CFOS 10:30am 560

Windsor-CFAB . 8:30am 1450 Pembroke-CHRO (Sat.) 6:30pm 1350

Windsor-CFAB . 8:30am 1450 Pembroke-CHRO . 10:00am 1350

Windsor-CFAB . 8:30am 1450 Sault Ste. Marie-CFYN 10:00am 1050

Windsor-CFAB . 8:30am 1450 St. Catharines-CKTB 8:00pm 610

Windsor-CFAB . 8:30am 1450 Sarnia-CHOK . 7:30am 1070

Windsor-CFAB . 8:30am 1450 Stratford-CJCS . 8:45am 1240

Windsor-CFAB . 8:30am 1450 Windsor-CKLW . 9:00am 800

Windsor-CFAB . 8:30am 1450 Wingham-CKNX . 10:30am 920

Windsor-CFAB . 8:30am 1450 Woodstock-CKDK(fm) 8:00am 102.3

NOVA SCOTIA

Digby-CKDY 6:00 am 1420

Kentville-CKEN . 8:30am 1490

Middleton-CKAD . 8:30am 1350

New Glasgow-CKEC 7:30am 1320

Sydney-CJCB . 8:00am 1270

Weymouth-CKDY . 8:30am 103.1

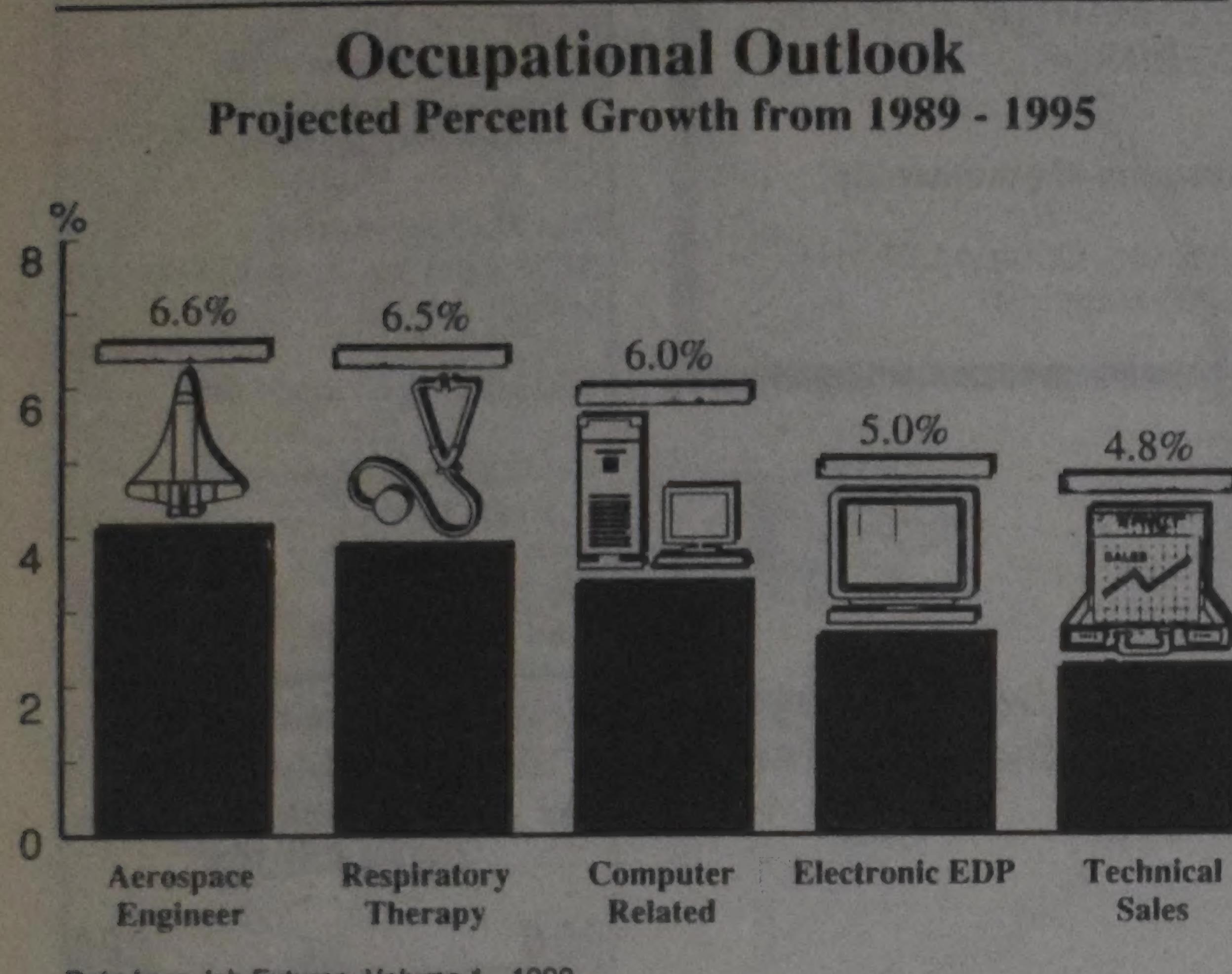
Windsor-CFAB . 8:30am 1450

Windsor-CFAB . 8

Books

Robert VanderVennen, book review editor

Help with finding a new career



Robert VanderVennen,
from a government release

TORONTO, Ont. —
Anyone wanting to establish a
new career or change an

existing one can gain insight
into promising occupations for
the '90s from the third edition
of *Job Futures*, a two-volume
guide designed to assist people

in making career decisions.

The books are designed for
use by guidance counsellors
and also by individuals
choosing a career. They
analyze the employment
prospects for some 200
occupations over the next five
years, and recount the
employment experiences of
recent graduates in more than
180 areas of study.

High growth areas are
aerospace engineering,
respiratory therapy and
technical sales. Computer
related fields will see 103,800
jobs open up in the next five
years, the books predict.

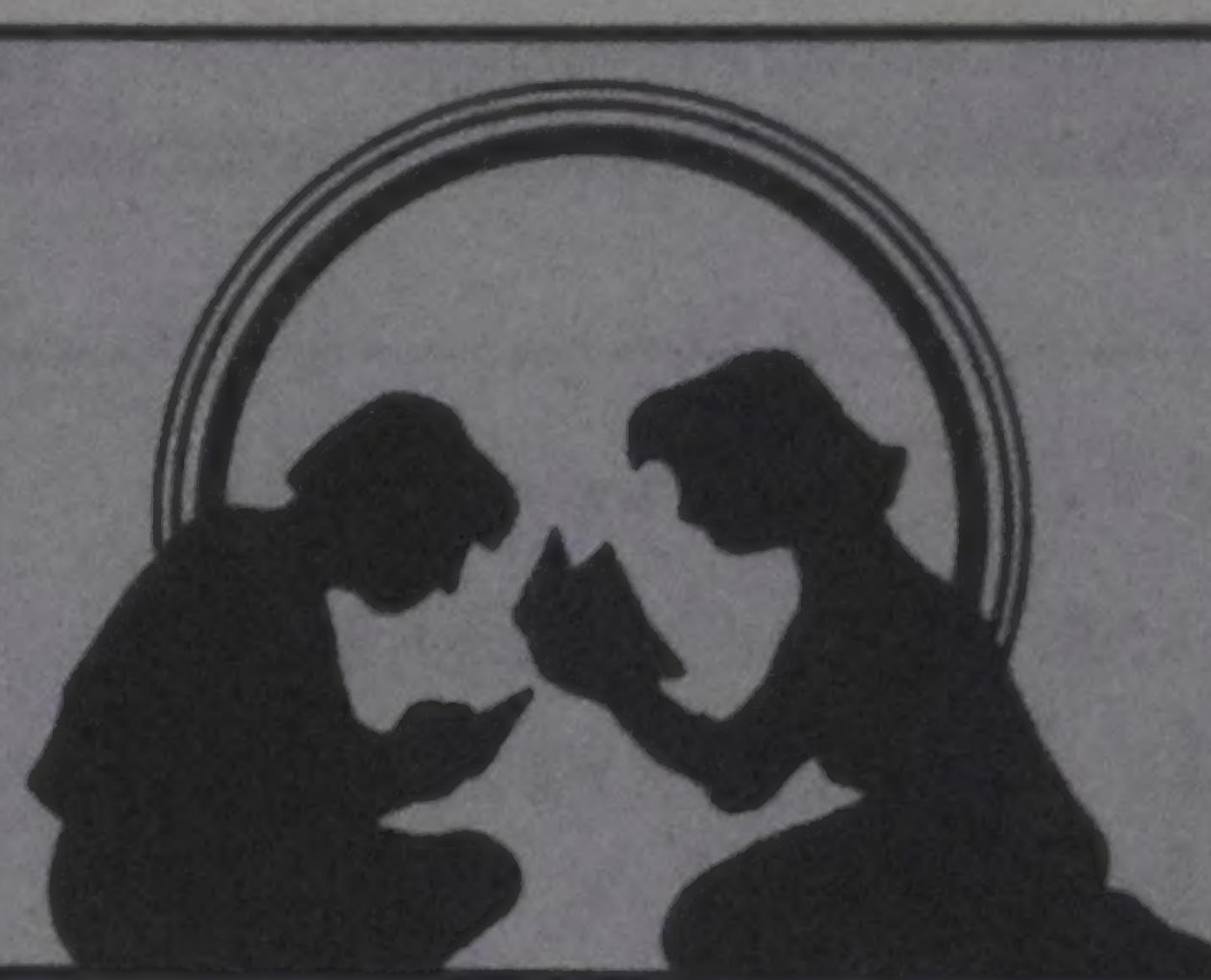
Job Futures show that
women have much better
opportunities than they once
had for jobs in occupations
once considered non-
traditional for them. Women
have made substantial gains in

computer science,
rehabilitation medicine,
engineering and business, for
example.

"This is an up-to-date
version of what has proven to
be a highly successful
publication, a useful guide not
only for young people, but for
women re-entering the labour
market, and anyone contem-
plating a career change," says
Bernard Valcourt, federal

Minister of Employment and
Immigration, in whose
department the research for
this study was carried out.

These two volumes are
published by Nelson Canada of
Scarborough, Ontario, at a
price of \$19.95.



Friends of God

Wayne
Brouwer

Work (IV)

"...Establish the work of our hands" (Ps. 90:17).

Moses opens Psalm 90 with a timeline: here we are, Lord; this speck, this little dot on the ages, this tiny spot on the universe, sucked into the tailwind of the planets and whirled into oblivion by the stars that race by.

Here we are, Lord; do you see us? Don't blink your eyes or we'll be gone! Don't go off to sleep or you'll miss us! We're like the new grass of the morning, sparkling with fresh dew but dried and dead by the time evening approaches. We're like the fading memory of a dull day that somehow got mixed up in the more important ages of history.

But you, God! You are eternal! Your days know no beginning, your years never end. You stand above time, beyond time, over time. If anything is important, you will notice it. If anything has meaning, you will give it. If there is some purpose to the brief glowing cinders of our lives that flash up for a moment out of the bonfire of existence, please, God, see it, know it, feel it and confirm it with your blessing!

Establish the work of our hands, Lord! For the times of our lives are so brief, and without your confirmation what we do is meaningless!

Over too soon

There's something tragic in the death of a child, something unholy and incomplete. We read that in the words on a small gravestone, begging for an answer:

If I am so quickly done for,
What on earth was I begun for?

And when we stand back in time, like Moses does in Psalm 90, that same nagging question plagues every human life:

Is this all there is?
Can there be meaning to my brief second in eternity?
If I am so quickly done for,
What on earth was I begun for?

The calendar pages flip past in the wind. Birthdays come and go. The seasons blend into one another. Even a lifetime at a career seems like nothing when you stack it up against God's forever.

The only way out

Until, says Moses, we realize that our little specks do mean a great deal to YOU! "You, Lord, have been our dwelling place throughout all generations!"

"Establish the work of our hands!" we cry, "for only you can stop the mad rush of time and make tomorrow's moment a precious part of your great plans for the universe!"

That's the first reason we pray this prayer of Moses: precisely because our lives are so short, because our times are so brief, because even the vocations to which we are called are such fleeting and momentary things, surrounded by the vast limitlessness of time. Unless God blesses what we do, it all becomes a wasted nothing and we fade like a candle in the wind.

And that's not really what we want our lives to be, is it?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Education

Teaching speaking, reading and writing

Language Arts in Christian Schools, by Robert Bruinsma. Grand Rapids, Mich.: Christian Schools International, 1990. ISBN 0-87463-866-6. Softcover, 139 pp., \$10.30. Reviewed by Agnes Struik, educational consultant in Toronto.

With the continued controversy in some Canadian Christian schools about the teaching of language arts, the role of "whole language," and the implementation of a Christian perspective in language arts, it is encouraging to find a book which provides a comprehensive overview of current thinking in this area.

In *Language Arts in Christian Schools*, Dr. Robert Bruinsma presents numerous practical ideas sandwiched between complex issues of pedagogy and linguistics. The book begins by focusing on a brief discussion of language as one of our greatest God-given gifts. It proceeds by elaborating on the nature of learning and the development of language and literacy in young children. An in-depth discussion on various approaches to teaching language arts provides answers to many of the questions bandied about in the controversy concerning whole language. The largest portion of the book focuses on the language-centred approach in which the role of basal readers, handwriting, grammar and evaluation at the different grade levels is discussed.

Upper levels neglected

Bruinsma states that he never intended to write a textbook. Rather he hoped to present a framework that suggests the principle contours of a language arts curriculum. However, attempting to address the whole spectrum of language arts — reading, writing, speaking, listening and viewing across Grades K-9 — does not allow in-depth exploration of a number of important issues. An example of this arises in the area of children's literature. Canada has published some excellent children's literature, yet the use of novels at all levels but especially at junior high is given inadequate coverage. Many of the issues at the junior and intermediate level lack the strong underpinnings of research and personal experience so evident in the section on primary language arts.

It is clear that Bruinsma is well-acquainted with language arts in the lower elementary school. His research is well documented and his personal experience lends authenticity to his writing. His understanding of the nature of the primary-age child gives credence to the language-centred approach.

Practise what you preach

Bruinsma has made a good beginning and provided a broad overview of language arts. Now the challenge to Bruinsma and his colleagues is to write a series of books in the area of language arts at the different levels: primary,

junior and intermediate, as well as a book on studying novels or the use of drama in the classroom, etc. Then teachers will be more likely to pick up the books and integrate the content a bit at a time.

A comment about the appearance of the book is also in order. The layout of this book seems inconsistent with its content, which speaks to the importance of style, visual impact and awareness of audience in reading, writing and presentation. The appearance of the book is very compact and dense. The content would be much more appealing if it were broken up by pictures, diagrams and illustrations. Publishers such as Scholastic are well aware of the importance of their audience and the need for pictures and illustrations. Perhaps CSI needs "to take a page out of their books" in terms of presentation of materials.

Teaching Language Arts in Christian Schools is a good resource for those interested in the teaching of language arts. Principals may wish to refer teachers to this book if there is a lack of clarity about issues such as the place of language arts in the total curriculum, the teaching of grammar, spelling, or the use of basal readers. The book can also be used to promote discussion if a staff is evaluating its language arts program, and it can be used in college or university education courses.